# ŚRĪ-ŚRĪ MUKTĀ CARITRA
## (The Pearl Story)

*By Śrīla Raghunātha dās Gosvāmī*

Maṅgalācaraṇa—Auspicious invocation

*kandarpa-koṭi ramyāya sphurad indīvara-tviṣe*
*jagan-mohana līlāya namo gopendra sūnave (1)*

"I offer my obeisances to the prince of Vraja, Who enchants the world with His pastimes, Whose complexion is like a blooming blue lotus flower and Who is as lovely as millions of Cupids."

*kraya-vikraya khelābdhau muktānāṁ majjitātmanoḥ*
*mitho jayārthinor vande rādhā mādhavayor yugam (2)*

"I praise the Divine Couple Rādhā Mādhava, Who are immersed in an ocean of playful buying and selling of pearls, and Who are eager to defeat Each other in this."

*nijām ujjvalitāṁ bhakti sudhām arpayituṁ kṣitau*
*uditaṁ taṁ śacī-garbha vyomni pūrṇaṁ vidhuṁ bhaje (3)*

"I worship that full Śrī Caitanya-moon, that arose in the womb of Mother Śacī to distribute the nectar of His own splendid devotion (erotic *rasa*) on the earth."

*nānu śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ*
*rūpaṁ tasyāgrajam uru purīṁ māthurīṁ goṣṭha-bāṭīm*
*rādhākuṇḍaṁ girivaram aho rūdhikā mādhavāśāṁ*
*prāpto yasya prathita kṛpayā śrī guruṁ taṁ nato'smi (4)*

I bow down to my blessed Śrī Guru, by whose grace I have received the greatest name in existence, the holy name of Kṛṣṇa, the 18-syllable Gopāla-*mantra*, Śrī Caitanya Mahāprabhu, the son of Mother Śacī, Svarūpa Dāmodara, Rūpa Gosvāmī, his elder brother Sanātana Gosvāmī, the great city of Mathurā, the pastures of Vraja, Rādhākuṇḍa, the best of mountains Govardhana, and the hope of attaining Rādhikā and Mādhava.....

*hari caritāmṛta-laharīṁ vṛndā-vipināmbu-rāśimbhūtām*
*rasavad vṛndāraka-gaṇa paramānandāya santanumaḥ (5)*

The ocean of Vṛndāvana is filled with the waves of Hari's nectarean plays. I bow down to the most blissful devotees that live there.

*ekadā kiñcinmātra śruta pūrva vṛttāntayā satyabhāmayā kṛṣṇaḥ sākūtaṁ pṛṣṭhaḥ (6)*
*latās tā madhurāḥ kasmin jāyante dhanyanīvṛti*
*nātha! mat kaṅkaṇa-nyastaṁ yāsāṁ muktāphalaṁ phalam (7)*

*tatas tad vṛttānta smaraṇāt kṛṣṇaḥ svāntar glānir bahir vihasyāha— (8)*
*gataḥ sa kālo yatrāsīt muktānāṁ janma vallīṣu*
*vartante sāmpratam tāsāṁ hetavaḥ śukti samputāḥ (9)*

One day, after having heard even the slightest bit about it, Satyabhāmā-devī eagerly asked Kṛṣṇa: "O Lord! Which most sacred abode is there where such sweet vines, from whose pearls my bangles were made, come from?" Śrī Kṛṣṇa, remembering the story, felt pain in His heart but He remained joyful outwardly and said: "The time when pearls grew on vines has now gone. Now they are grown in oyster-shells."

*tatas tad apūrvaṁ śrutvā saviśeṣa śravaṇotkaṇṭhitayā tayā bāḍham āmreḍitaḥ kṛṣṇaḥ punar āha. ekadā kārtike māsi gokule govardhana girau dīpa-mālikā mahotsava āsīt. tatra sarvo jano vicitra nepathya sāmagrīṇāṁ saṁskārāya sādhanāya ca paramāśakto babhūva gopās tu svaṁ svaṁ bhūṣayanto'pi viśeṣataḥ gavādi paśūnāṁ prasādhanārtham udyuktā āsan. gopyaḥ kila prasādhita sadanāḥ ātmānāṁ bhūṣaṇārthaṁ nānālaṅkāra saṁskāra sādhana-parā babhūvuḥ. rādhā tu mālyaharaṇākhya saras-tīropānta mādhavī catuḥ-śālikāyāṁ sva sakhī-samudayena paramottama muktābhir vividha bhūṣaṇāni racayitum ārebhe. (10)*

After hearing this amazing fact, Satyabhāmā became very curious after the details and repeatedly urged Kṛṣṇa to tell her the details. Kṛṣṇa then spoke again: "One day, in the month of Kārtika, there was the Dīpāvalī-festival in Gokula, near Govardhana. Everyone was busily engaged there in preparing all the necessary paraphernalia. The cowherds were especially absorbed in decorating their cows and domestic animals, and the *gopīs* decorated themselves in their dressing rooms with ornaments of various kinds. Śrī Rādhikā and Her *sakhīs* began to decorate themselves with the choicest pearls in a square pavilion of Mādhavī-vines on the bank of Mālyaharaṇa Kuṇḍa.[1]

*mayā ca vicakṣaṇa iti yathārtha nāma kīra-kumāra mukhatas tan niśamya sa-kautukaṁ tatra gatvāti premāspadasya haṁsī hariṇīti nāmno dhenu-yugalasya bhūṣaṇautsukyena tāsāṁ sakāśe mauktikāni prārthitāni. tataḥ suvividha vaidagdhya parimala parilasita sāmi nimilita vāma nayana nīlotpala-dalāñcalena sāvahelanam iva manāg eva māṁ avalokya munivrata. jatu mudrita hasita hīrakānarghya mahāratna bahiḥ prakāśya nirbharāveśa viśeṣeṇa hārādi gumphana vilāsam eva vitanvatīs tāḥ prati sasmitam idam aham ābhāṣitavān bhoḥ abhinava yauvanāmūlya cintāmaṇi labdhi vivardhitottuṅga garva mahā-parvatāvaguṇṭhita karṇayaḥ priya vayasya mama prārthite kṣaṇam api karṇānudghāṭayantu bhavatyaḥ. (11)*

"When I heard this from the beak of a young parrot who is justly called Vicakṣaṇa (clever), I eagerly went there to beg the *gopīs* for some pearls, eager to decorate My beloved cows Haṁsī and Hāriṇī with them. But these *gopīs* casually looked upon Me from the corners of their half-closed blue lotus petal-like left eyes, that were scented with the fragrance of different kinds of cleverness and that were partly concealed by their veils, remaining silent. They externally showed priceless great diamonds (their teeth) marked with lac (their lips) as they were deeply absorbed in stringing pearl necklaces. When I saw this, I smiled and told them: "O you mountains of pride! Your arrogance, which came forth from attaining the valuable touch-stone of youthful beauty, has made you deaf. Will you not even lend an ear to the request of your dearmost friend?"

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[1] There is a well now at this place, which is now known as Mālyahārī kuṇḍa, about 1 km west of Rādhākuṇḍa village.

*tatas tāsām īṣat smitānyonyam ālokayantīnāṁ madhye pragalbhā lalitā vihasya saroṣam iva vyājahāra. aye nāgara etāni bahu mūlyāni mauktikāni rāja mahiṣī yogyāni tava mahiṣīnām evālaṁ kriyāyai satyam abhirūpāṇi kathaṁ na dāsyāmaḥ (12) tatas tad vacaḥ śrutvā mayā kautukenāviṣṭena sāmnā punaḥ punar idam evoktaṁ bhoḥ priya bhūṣaṇāḥ sarvāṇi yadi na deyāni tadā mad atyanta priya dhenu yugala śṛiga catuṣṭaya bhūṣāparyāptāny evāvaśyaṁ dīyantāṁ (13) tato lalitā sarvāsāṁ mauktikāni punaḥ punaś cālayantī bhūyaḥ prāha he kṛṣṇa kiṁ kartavyaṁ tava dhenu yogyam ekam api nāsti. (14)*

When they heard My petition, the *gopīs* just looked at each other and smiled. Then dashing Lalitā laughed and said with feigned anger: "O Nāgara! These pearls that are fit only for great Queens are certainly suitable ornaments for Your queens (cows). Aha! Why wouldn't I give these pearls to ornament them?" Hearing this, I became absorbed in amusement and spoke the following sweet words: "O Priya-bhūṣaṇās (you who are adorned by My dear ornaments)! If you cannot give Me all these pearls, then surely you must give Me some pearls for decorating the four horns of My two dearmost cows." Lalitā then dangled the pearls before Me again and again, saying: "O Kṛṣṇa, what can I do? There is not even one pearl good for Your cows!"

*tadāham uktavān ayi parama catura lalite tiṣṭha tiṣṭha ahaṁ kārpaṇya bhāk pāścāt tvayā vaktuṁ na śakya ityupālabhya sattvaram ambāṁ: vrajeśvarīm āgatya mātar dehi me mauktikāni ahaṁ tu tāni kṛṣṭa kedāre vapsyāmīti punaḥ punar avocam. tato mātrā vihasyoktaṁ vatsa na mauktikānyuptāni prarohasti. tadā mayoktaṁ mātar avaśyam eva dīyantāṁ dina trayābhyantare prarūḍhāni bhavatyaiva sākṣāt kartavyānītyasman nibandha parihārāsamarthayā tayā dattāni bahūni mauktikāni mayā gokula jalāharaṇa ghaṭṭa samīpa-vartini yamunopakaṇṭhe pauruṣa trayam avagāḍhāṁ kedārikāṁ niṣpādya sahāsaṁ paśyantīṣu kāsucit gopīṣu tānyuptvā sā punar apuri. parito vṛtiś ca käṣṭhair niviḍa kṛtā. pauruṣa traya khādaṁ punar mṛdā paripūritavān asmi, evaṁ tad rakṣaṇārthaṁ käṣṭhaiḥ niviḍā sudṛḍhā vṛtiḥ veṣṭanī ca kṛtā (15)*

Then I replied: "O most clever Lalite! Just wait! Just wait! Hereafter You won't be able to call Me a miser anymore!" After thus scolding Lalitā I went straight to My mother Vrajeśvarī and told her: "Mother, please give Me some pearls! I will plant them in a field!" When I told My mother this again and again, she laughed and said: "Silly boy! Pearls don't sprout in fields— they have no seeds!", but I told her: "Mother! You have to give Me some pearls! You'll see with your own eyes, when I plant them surely pearls will sprout from them within three days!" Seeing that I would not give up, she gave Me many valuable pearls, that I planted in a hole the size of three men with outstretched arms, near the Jalāharaṇa Ghāṭa on the bank of the Yamunā. Seeing this hole of Mine, some *gopīs* ridiculed Me, but I just ignored them, planted pearls in the hole, filled the hole up again with clay and then built a strong wooden fence around the field to protect them."

*tatas tāsāṁ mauktika prārthana vacanāvasara nirāsārthaṁ kedārikā sekāya vayasya dvārā gavyeṣu prārthyamāneṣu solluṇṭhaṁ vihasya tāḥ procuḥ. tan mauktika kedārikā seko'smākaṁ gavyena katham ucitaḥ. yat priya go bhūṣaṇārthaṁ kṛta mauktika kedārikā sekas tāsāṁ gavāṁ dugdhenaiva kriyatām. tat kedārikotpadyamāne phale nāsmābhir abhiläṣaḥ kartavyaḥ. iti śrutvā mayā sva gṛhānāṁ gavāṁ bahubhiḥ payobhir eva tā darśayatā pratyahaṁ sekaḥ kriyate sma (16)*

Thinking to Myself: "If these *gopīs* ever come to beg Me for pearls from this field I will never give them", I had a friend ask them for milk to sprinkle My field, but they just laughed and sarcastically said: "How will it be proper of us to give you milk for sprinkling your field, for you have created a pearl-field to yield pearls for decorating your beloved cows?

We don't desire the fruits from Kṛṣṇa's fields!" Hearing this I took lots of milk from our own domestic cows and showed them how I sprinkled My pearls with it every day."

*tataś ca caturtha divasa eva mauktikāni prarūḍhāni tad darśanenollasitena mayā mātur añcalaṁ gṛhītvānīya tad aṅkurā darśitāḥ. tān dṛṣṭvā tu mātā kim etad iti manasi vicārayantī sāndigdhā satī vrajaṁ jagāma (17) gopyas tu tat śrutvā hiṁsrā-latāḥ prarūḍhā iti parasparaṁ sahāsam ucire (18) tato nātivilambena murvākāriṇyas tā mauktika-latā vistāriṇyaḥ samālocya samīpa vartināṁ kadambānām upariṣṭāt krameṇārohitā tataḥ katipayair divasaiḥ tāḥ saurabhonmādita madhuvrataiḥ kusuma nicayair gopīnāṁ camatkāram ātanvānaiḥ sakalaṁ gokulam evādhyavāsayan (19) tato'ṣṭavidhayo nija mauktikebhyo vilakṣaṇāṁ śriyaṁ dadhati muktāphalāni tāsu jātāni tāni dṛṣṭvā vrajavāsināṁ vismayo'tyarthaṁ jātaḥ viśeṣataś ca gopīnām. tataḥ pratyaham eva tad darśanena jāta lobhāḥ tāḥ mantrayāṁ cakrire. bhoḥ sakhyaḥ bhadreṇa jñātam asmabhyaṁ kṛṣṇo mauktikāni sarvathaiva na dāsyaty eva bhavatu tat kṛta mauktika kṛṣi prakriyāsmābhir na dṛṣṭāstīti na syāt tatrānadhyavasāyaṁ tyaktvā tad dviguṇikāyāḥ kedārikāyā ārambhaḥ kathaṁ na kriyate (20)*

"On the fourth day the pearls came out. I was in ecstasy and pulled My mother out of her house by her dress to show her My sprouts. Mother was amazed and thought to herself: "What is this?" Then she went back home. Hearing the news from My mother, the *gopīs* laughed at each other and said: "Kṛṣṇa has just grown some brambles!" Soon after the pearls had come out we saw them expanding like Mūrva-vines (a kind of grassy vines), so we made them gradually climb up against the nearby Kadamba-trees. A few days later we saw all these vines grow flowers whose fragrance maddened the bumblebees with intoxication, that astonished the *gopīs* and delighted everyone else in Gokula as well. Pearls that exceed the famous eight kinds of pearls[2] had grown on My vines and they were all most charming. All the Vrajavāsīs, especially the *gopīs*, were amazed to see pearls growing from all the vines; every day the *gopīs* came to see the pearls and, becoming greedy, they consulted each other, saying: "Bho *sakhīs*! We know very well now that Kṛṣṇa will surely not give us any pearls! But it is not that we did not see Him cultivating His pearls. Let us therefore not give up our enthusiasm. Why don't we cultivate a field twice as big as Kṛṣṇa's field, for growing our own pearls?"

*iti śrutvāti caturā lalitā prāha— bhoḥ pavana vyādhi vyāpṛtā gopyaḥ govardhanoddharaṇādi bhūmi mauktikotpādanādikaṁ lokottarāṇām api duṣkaraṁ karma tena yad añjasā kriyate tat kila mahā siddhato labdha siddhauṣadhi mantrādi prabhāvād eveti samasta vraja janair niścitam eva. anyathāsmad vrajendra gṛhiṇī garbha sarovarotpanna sukomala nīlotpalasya jñāta sva gopa jāti kriyā kalāpa mātrasya gopālakasya tasya tat tat karaṇe katham etāvatī śaktiḥ svataḥ sambhaved iti jānantyo'pi bhavatyaḥ siddhauṣadhi mantrādyantareṇa yat tat karmaṇi pravartitum abhilaṣanti tat khalu pariṇatāvagādha lajjā parihāsa sāgarāntaḥ sva patanāyaiveti satyam avadhāryatām (21) tatas tuṅgavidyā prāha— asmābhir api śrī bhagavatī pādapadma siddha mantra śiṣyā nāndīmukhī sakāśāt siddham ekam ādāya kathaṁ na tathodyamaḥ kriyate (22) sarvāḥ— bhadraṁ vadati tuṅgavidyeti niṛṇīya tat pārśvam upetya savinayam ātmābhilāṣaṁ nivedayāmāsuḥ (23)*

Hearing this, clever Lalitā said: "O *gopīs*, are you all suffering from disturbed life-airs (are you all crazy)? All the Vrajavāsīs are sure that Kṛṣṇa knows some perfect herbs and *mantras* through which He can easily perform miracles such as lifting Govardhana Hill or growing pearl vines, that are hard to perform even for the demigods. Otherwise, how could that very delicate blue lotus that grew from the pond of Yaśodā's womb in the tribe of cowherds have all this special power to do all these things?" Although you all know this very well, you want to do the same job without perfect *mantras* and herbs? Know for sure that this will only result in your embarrassment, that will thrust you deeply into an ocean of laughter

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[2] *karīndra, jīmūta, varāha, śaṅkha, matsya, samudra, śukti* and *vaṁśa*.

and ridicule." Tuṅgavidyā then said: "Why don't we also accept such a *mantra* from Nāndīmukhī, the *siddha* disciple of holy Paurṇamāsī's lotus feet?" All the *sakhīs* replied: "Tuṅgavidyā has spoken well!" After ascertaining this they went to Nāndīmukhī and humbly told her of their desire to grow pearls.

*tataḥ aye nija nayana yugma dṛṣṭi saphalyāya cira dinam asmad vidhābhilaṣyamāṇa kraya-vikraya krīḍā kutūhalu kalpataror bāḍham akasmād dṛśām bhāgyātiśaya-vaśāt sākṣād bījā rūpo'yam avasaraḥ pratyāsanno vabhūva. tad vidagdhānām śiromaṇīr apyetās tathā yukti sauṣṭhavātiśayena kṛtye'tra pravartayāmi. yathā sa tarus tvaritam eva prarūḍhaḥ phalavān bhaved iti manasi vicintya sāntarānandam nāndī prāha bhoḥ sakhyaḥ satyam mukundasya na mantra-kṛteyam mṛdi mauktika sṛṣṭiḥ (24)*

Nāndīmukhī thought to herself: "Aye! For a long time we have wanted to give our eyes full perfection by showing them this pastime of buying and selling pearls. This splendidly fortunate opportunity has now surely come like the seed for the desire-tree of this aspiration. Therefore I will certainly perform this task through these crown jewels of clever girls, so that this wish-yielding tree will soon sprout." Thinking like this, Nāndīmukhī blissfully said: "Bho *sakhīs*! You should know for sure that it is not through the use of some *mantras* that Mukunda managed to grow pearls from the clay soil."

*sarvāḥ tan nija janana kāraṇa śuktyādi mātram antareṇa katham mṛttikāyām asambhaveyam tad utpattiḥ pratīyate (25) nāndī—asyā bhuvaḥ svābhāvike dṛk prabhāvād eva. yad vividha ratna jananīyam vrajavana bhūr iti śrī bhagavatī pādapadmaiḥ punaḥ punar nivarṇyate. ṛtam apy anubhūyate tathā. yataḥ prabāla nava pallava marakata cchada vajra mauktika prakara koraka kamala rāga nānā phalādimanto hiranmaya mahīruhāḥ sphuṭam atra jātā jāyamānāś ca dṛśyante ato'syām upta muktāphalāni janiṣyante phaliṣyanti ceti kiṁ citram. tad bhavatībhir api surabhitara nava navanītādi seka pūrvakam ati prayatnena tathā tat kṛṣiḥ kriyatāṁ yathā tato'pyadhikatamāni paramottama phalāni labhyante (26)*

The *sakhīs* said: "O Nāndīmukhi! But pearls only grow from oysters. How could Kṛṣṇa grow pearls on clay soil instead? We think this is completely impossible!" Nāndīmukhī said: "O *sakhīs!* You don't understand! This is the natural prowess of Vṛndāvana's soil, that brings forth different kinds of gems! Śrī Bhagavatī Paurṇamāsī's lotus feet have described this to me again and again. You too have truly experienced this. In this Vṛndāvana golden trees have openly grown up and are still growing, with fresh sprouts made of coral, leaves made of emeralds, buds made of pearls and diamonds and fruits made of rubies. Is it therefore a wonder that pearl-fruits grow and fructify from this soil when pearls are planted in it? I'm sure that if you girls planted pearls and diligently sprinkled them with even tastier, fresh butter, you would grow even bigger pearl-fruits tree than Kṛṣṇacandra!"

*iti tad vacana mādhurīm āpīya sasantoṣaṁ saślāghaṁ pratyayantyaḥ sarvās tām āliṅgya nijāṁ sthalīm āgatya sparddhayā maj jayāya samucita vetanato dviguṇa triguṇa gorasa pradānena karmakārān ānāyya sthāne sthāne kedārikāḥ kṛtvā peṭikāyām agrathitāni grathitānyaṅga bhūṣaṇa rūpāṇi ca yāvanti sthitāni tāvanti yathāyuktam alpānyeva saṁrakṣyāṅgataḥ samuttāritāni ca mauktikāni niravaśeṣaṁ uptvā pratyaham eva trisandhyaṁ go-dugdha navanīta suvāsita ghṛtair eva sekaṁ kartum ārabdhavatyaḥ (27) tatas tāsāṁ muktā kṛṣi-karaṇa śravaṇān mātsaryato lobhataś ca candrāvalī prabhṛtayo'pi sarvā ballubyas tato'pyadhika kedārikāḥ sthāne sthāne kṛtvā deha gehayor ekam apyasaṁrakṣya samasta mauktikāny uptavatyaḥ (28) tataḥ katipaya dināntare sva sva kedārikāsu jātān hiṁsrā latāṅkurān dṛṣṭvā antar garbhita garvābhiḥ ballabhībhis tābhiḥ sarvābhiś chalato mat priya vayasyāḥ parihasyante sma (29)*

Drinking (hearing) Nāndīmukhī's sweet words with the cups of their ears, the *gopīs* praised her. Believing her, they all embraced her and happily returned home. Then, to challenge and defeat Me they brought labourers and engaged them in creating fields in different places, paying them with twice or thrice as much dairy products as was normal for a wage. Then they took all the unstringed pearls, that were fit for ornamentation they could find in their baskets, leaving only a slight amount behind, and took all the pearls that decorated their bodies from their limbs as well, planting them in a scarcely protected field, sprinkling them thrice a day with milk, butter and fragrant *ghī*. Hearing of their activities, Candrāvalī and other rival-*gopīs* became greedy and jealous and they also planted many pearls, using all the pearl they could find unguarded in their homes and on their bodies, in even bigger fields than those of the other *gopīs*. Then, after a few days, these proud *gopīs* saw that brambles had sprouted in their fields, and My dear friends began to deride them through various puns.

*ekasmin dine gorasānām atīva vyayaṁ sva sva gṛhasya ca nirmauktikatāṁ vīkṣya gopāḥ sasaṁrambhaṁ kāraṇaṁ papracchuḥ (30) tac chrutvā vṛddhā ūcuḥ—bho āyuṣmantaḥ nānuyoga viṣayo ayamābhir bālābhiḥ kṛto mauktika kedārikāṇāṁ nimittaṁ bahulo vyayaḥ acirād eva bahutara lābho bhaviṣyati. yat kṛṣṇa kedārikāyāṁ rāja dārāṇām api durlabhāni muktāphalāni kila dṛṣṭāni santīti (31)*

One day the cowherds found out that their extremely valuable pearls and a lot of dairy products had disappeared from their homes, having been used by their daughters for growing pearl trees, and they angrily asked them why. The elderly *gopīs* told them: "O old ones! Don't chastise these young girls! Yes, they have used a lot of costly milk to sprinkle their pearl-fields, but if they sprout, we will soon make big profit. We have seen that Kṛṣṇa attained pearls rarely attained by even great queens on His field!"

*tathaikadā viśākhayā sva kedārikāsu tān aṅkurān nirīkṣya kāsāñcit karṇe nibhṛtam idam uktaṁ bhoḥ sakhyaḥ kṛṣṇa kedārikā madhye mayā yādṛśā aṅkurā dṛṣṭā ete tu tādṛśā na dṛśyante na jāne paścāt kiṁ bhavet kṛṣṇa vayasya dṛṣṭi nivāraṇārthaṁ chalataḥ suṣṭhu veṣṭyantām (32) atha katipaya divasaiḥ tāsāṁ rādhādīnāṁ anyāsāṁ ca kedārikāsu kaṇṭakādi cihnena latābhir nija rūpe prakāśyamāne gopī kedārikāsu hiṁsrā latā jātā iti sakala gokula eva khyātaṁ (33)*

When Viśākhā inspected the sprouts on the *gopīs'* fields, she privately whispered into some *sakhīs'* ears: "O *sakhīs,* I don't think that these sprouts are quite the same as Kṛṣṇa's sprouts! I don't know what will happen to us now! Let us take care that Kṛṣṇa's friends don't see it! Let's fence our fields well from their eyes!" After a few days the vines that sprung up from the fields of Rādhā and the other *gopīs* showed clear signs of being brambles and soon it was known throughout Gokula that "brambles had sprung up from the *gopīs'* fields."

*etad ākarṇya vayasya dvārā gāndharvā goṣṭhyāṁ mayedaṁ sotprāsāṁ vijñāpitaṁ śrutaṁ bhavatīnāṁ kedārikāsu bahūni muktāphalāni jātāni santi. ahaṁ tāvat snigdhas tat savasyāya mahyaṁ prathama phalāni dīyantām (34) tatas tābhir uktaṁ— yadi vayaṁ kṛṣiṁ akariṣyāmaḥ tadā sakala goṣṭhaṁ mauktikamayam abhaviṣyat. paśupālya svadharmam apahāya sa iva kaḥ kīlāsa vṛttim āśrayet (35) tad ākarṇya mayā nikhila vayasyāḥ savatsā gāvaḥ śakaṭa-vahā mahiṣyaḥ saśāvaka meṣāḥ savarkarā ajā vṛndāvana vartinyo bānaryaś ca mauktikamayair mālādyalaṅkārair maṇḍitāḥ (36)*

When I (Kṛṣṇa) heard this I sent My friends to the assembly of Gāndharvā and had them jokingly proclaim: "Kṛṣṇa heard through the grapevine that many pearls had sprung up from your fields. Since He is the object of your love, please give Him and His friends some of the first yield." The *gopīs* then proudly replied: "If we had really planted pearls, then the whole of Vraja would be filled with pearl trees now. Who else but your pal could give up His own caste-profession of cow-herding for a lower profession?" Hearing this, I lavishly decorated all

My friends, cows, calves, oxen, bullocks, sheep, goats and their offspring and even all the she-monkeys of Vṛndāvana with ornaments and garlands of My pearls.

*tataś ca gopyo lajjayā sva bhūṣaṇa vyatirekeṇa bahu dhana vināśena gopa bhiyā ca kim atra yuktam iti mantrayitum ārebhire. aye! gṛhīta kṛṣṇa pakṣayā dhūrta nāndīmukhyā'bhadrena pratāritāḥ sma ityābhāṣya saroṣaṁ tan nikaṭam āgatya tat kathana pūrvakaṁ bahu śastābhir nirbhartsitā nāndīmukhī prāha—bhoḥ tapobhyaḥ śape na mayā sarvathaiva pratāritāḥ sma kintu yuṣmābhir eva tat sarvaṁ vināśitam (37) sarvāḥ—kapaṭini katham kāram (38) nāndī—yato garvitābhir yuṣmābhir ḍhakkā vādyavat kolāhala prapañcena savayasya gaṇasya tasya śravaṇa kuhare suṣṭha gocarīkṛtya kedāreṣu muktāḥ sphūṭam uptāḥ tathā ko'pyekaḥ prahariko api tatra na rakṣitaḥ (39) sarvāḥ—etāvatā kiṁ na jātam (40)*

The *gopīs*, ashamed of not having any ornaments and afraid of their parents' anger over losing their wealth of pearls, began to ponder: "What to do now? It's all Nāndīmukhī's fault. That traitor has taken Kṛṣṇa's side!" They angrily went to Nāndīmukhī and chastised her severely, but Nāndīmukhī said: "Bho! I swear you on all my penances that I did not deceive you. Rather, it's all your own fault!" The *gopīs* said: "O Kapaṭini (cheater)! How's that?" Nāndīmukhī said: "Because you were so proud that you made a lot of noise about planting those pearls, like beating a drum, that Kṛṣṇa and His friends have heard it. You have openly planted all these pearls in a field without keeping even one guard there." *gopīs:* "What happened because of this?"

*nāndī saroṣam— yaj jātaṁ tac catura manyābhiḥ śrūyatām. yuṣmān vijetum abhīṣṭa miṣṭānna pradānena suṣṭhu pralobhya dhūrta guruṇā yuṣman nāgareṇa tena prerita lolupa bhaṇḍa madhumaṅgalenāti nirbandhato vicitya kiñcit kiñcij jātāṅkurāḥ sarvā muktā niravaśeṣaṁ samādāya tatra tatra himsrā vallī-kadambān samāropya kiyatyaḥ pṛthak sva kṛta ekasmin kedāre prayatnataḥ saṁropitāḥ. tathānyāsāntu tathaivānīya kālindī gabhīra nirāntaḥ prakṣiptāḥ. iti mayā sudṛḍhaṁ jñātam asti (41) iti niśamya sarvā āhuḥ—ayi kūṭatva nāṭaka naṭana prakaṭanaika kāryānindya mahānāndi ayi bhaṇḍa madhumaṅgala guru-prāya mahā satīrthe! ayi vraja prathita śaṭha naṭa sahita nāṭya yogye tat priyatame naṭi ayi kali yuga tapasvini tiṣṭha tiṣṭheti sabhrū-bhaṅgaṁ tām ākṣipya sva geham āgatya punaḥ punas tad eva vicārayantī tāsu rādhā—bhoḥ sakhyaḥ nāndīmukhī vā pratārayatu sa dhūrtas tathā vā karotu adhunā tad vicāreṇa ko lābhaḥ sāmpratam anyad duḥkaṁ na gaṇyate gurvādito bhayam eva naḥ khedayati. tad bhayaṁ tu tebhyo mauktikeṣu darśiteṣveva śithilī bhavet. tādṛśāni sarvathaivātra sudurlabhāni kintu kṛṣṇād eva mūlyena yathā gṛhītāni syuḥ tatropāyaś cintyatām (42)*

Nāndīmukhī angrily replied: "These clever boys must have heard what you planted. That *guru* of deceivers, Śrī Kṛṣṇa, must have bribed them with sweet rice. Then that greedy clown Madhumaṅgala was sent in by your *nāgara* Kṛṣṇa. Very eagerly he picked some pearls that had already sprung up; then he took all the pearls out, planted bramble-seeds in their place, and planted some of the sprouted pearls in one of his own fields. After this he brought the pearls from the different *gopīs'* fields and threw them into the deep water of the Yamunā! I know this for sure!" Hearing this, all the *gopīs* said: "O You greatest of actors in the drama called deceit, great irreproachable introducer to this drama![3] O crooked *guru*-sister of that clown Madhumaṅgala, who acts almost like his *guru*! O you who are qualified to dance in the drama which is famous in Vraja as 'the drama of deceit'! O dearmost dancing girl in that drama! O ascetic of Kali-yuga! Just wait, just wait!" Thus the *gopīs* rebuked Nāndīmukhī with frowned eyebrows and returned home, where they once more considered what to do.

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[3] Such an introducer is also called a *nāndī*, like Nāndīmukhī.

Śrī Rādhikā said: "*bhoḥ sakhīs*! Whether Nāndīmukhī or that conniving cheater Kṛṣṇa has cheated us, what's the use of considering this now? Let's not bother about this distress now. We're very much afraid of our superiors. We can only pacify their anger if we can show them some pearls. Especially such pearls are rarely attained in Gokula but we can buy them from Kṛṣṇa. Think of a way that we can do that."

*tataḥ sarvābhir vibhāvyoktam—candramukhī caturā bhavati suvarṇāni gṛhītvā gatvā samucita mūlyena mauktikānyānayatu (43) tatas tayoktam. sāmpratyasmābhir upālabdhasya tasya samīpam aham ekākinī gantum aśaktāsmi kāñcanalatā mama saṅge samāgacchatu. iti sarvāsām anumatyā bahu suvarṇāni gṛhītvā mauktika bāṭikā samīpaṁ te ājagmatuḥ. tatra tad bāṭikādhikāriṇaṁ subalaṁ mayā saha niviṣṭam abrūtām—he subala śrutam asmābhir bhavadbhir navya muktāni vikrīyante. tad imāni śuddha suvarṇāni gṛhitvā samucita mūlyena pravīṇa pravīṇa muktāphalāni dīyantām (44)*

After thinking about this problem for a while the *gopīs* said: "Let clever Candramukhī take some gold and go to Kṛṣṇa to buy pearls from Him for the right price." To this Candramukhī said: "Now we have rebuked Him plentifully, so I cannot just go to Him alone—let Kāñcanalatā come with Me!" Everyone agreed with this, so Candramukhī and Kāñcanalatā took a lot of gold and came to My pearl garden. When they sat down there with Me, they told Subala, the garden's caretaker: "O Subala! We hear that you're selling new pearls, so take this pure gold in exchange of your most exquisite pearls!"

*tataḥ smitvā mayoktam—tadānīm anekadhā prārthyamānāṁ naikam api mauktikam asmabhyaṁ dattam. asmat kedārikā sekārthaṁ dugdha-pārī ca bhavatībhir na dattā. asmābhir varaṁ kālindī madhye prakṣeptavyaṁ tathāpi bhavatīnāṁ gṛha sarvasvenāpi paṇīkṛtena nikhila mauktika vṛndād apakṛṣṭam ekam api mauktikaṁ sarvathā na dātavyam (45) tataḥ kāñcanalatayoktam — mauktika nimittaṁ patyādibhyo yadi tāsāṁ bhīr na bhavet tadāsya kadarthanoktim īdṛśīṁ kā nāma saheta. bhavatu kiṁ kartavyaṁ. haṭṭa prasārita bahu ratnā mathurā tāvad dūre tad adya bhoḥ subala svayam eva bhavatā madhyasthena bhūyatām. ānyatrika mūlyād asmābhir viśeṣo'pi dātavyaḥ (46)*

I smiled and said: "I came to you girls for pearls so often, but you never gave us even one pearl. Then I begged you for a bucket of milk to sprinkle our pearl field with, and you didn't want to give that either! We would rather throw the pearls into the Yamunā, or you may offer all your domestic belongings to Me in exchange, but I will never give you even one pearl, not even the most lousy one!" Then Kāñcanalatā said: "Which woman would tolerate such rude words unless they were afraid of their husbands because of the pearls? Let it be, what to do? Many gems are available on the market in Mathurā, but that's too far away from here, so hey Subala! Please mediate for us today! We will pay more than is payed for pearls elsewhere."

*tataś ca viśeṣa śabda śravaṇān mayā vihasyoktam—bhavatu nāma svabhāva komalena mayā tu bhavatībhir iva kāṭhinyaṁ kartuṁ na śakyate. adattvā vā anyat kiṁ kartavyam. kintu mauktikārthinīnāṁ sarvāsāṁ mauktika mūlya nirṇayaḥ kiṁ bhavatībhyām eva bhaviṣyati (47) tābhyokaṁ—atha kim (48) mayoktam. kas tāvad viśeṣaḥ. tataś candramukhī kiñcid vihasya kāñcanalatām ālokitavatī. kāñcanalatātha salajjaṁ subalaṁ prati vyājahāra—sakhe subala svayam eva madhyasthena bhūtvā samādhāya samīcīna yaśobhāras tāvad aṅgīkriyatāṁ bhavatā (49)*

Hearing these specific sounds, I laughed and said: "Well, I'm very soft-hearted; I cannot behave in such a harsh manner as you girls. I suppose I must give you some then, what to do? But can you determine the price for all the other *gopīs* that need pearls?" Candramukhī and Kāñcanalatā: "Sure." I replied: "Tell Me the exact price." Hearing this, Candramukhī slightly smiled and cast a glance at Kāñcanalatā, who then shyly told Subala: "O friend Subala! Please mediate for us and thus become rightly famous."

*subalenoktam—vayasya rahasyatayā bahu mūlyatvaṁ kiyat kāñcanalatayā prakaṭīkriyate. ātmano'bhīṣṭa mūlyaṁ svayam eva sphuṭaṁ nigadya na kathaṁ gṛhyate (50) tato'ham abruvam—sakhe subala candramukhyā abhiprāyo jñātaḥ muktāphalāni grahītuṁ kāñcanalataiva vicāryānargha mūlyatvena parīkalpya rādhādibhiḥ prahitya mama dattāstīti. kintu kāñcana sañcayato'pi muktā-phalānām adhikaṁ mūlyaṁ jagati prasiddham. tasmād ekayaiva kāñcanalatayā katham etāsāṁ mūlya paryāptiḥ. yadi vā asyāḥ vakṣasi svarṇa sampuṭa rūpa phala dvaye bahavaś cintāmaṇayo'pi santīti candramukhī vakṣati tathāpi na. yato vaikuṇṭhanātha-kaṇṭhasthita kaustubhato'pi mamaitad ekaṁ muktāphalaṁ parama parārddham (51)*

Subala, acting as mediator, said: "Pal! Has Kāñcanalatā revealed such a high price because of her intimacy? Why wouldn't she accept it when You personally reveal Your desired price?" I then said: "Friend Subala! I can understand the purpose of this Candramukhī! Desiring these pearls, Rādhā thought this Kāñcanalatā to be a valuable price, and has sent her here for Me. However, it is well-known in this world that 'pearls are worth more than any old amount of gold' therefore how can all these pearls be paid for by just one single Kāñcanalatā (vine of gold)? Although this Candramukhī told me that the two fruits on her chest in the form of her golden basket (her two breasts) contains many Cintāmaṇi-gems, still they are not a sufficient payment, for even the Kaustubha gem that adorns the neck of the Lord of Vaikuṇṭha (Viṣṇu) cannot be one trillionth part of the price of even one of My pearls!"

*tac chrutvā bhrū bhangena māṁ avalokayantī kāñcanalatā saroṣam āha—nirbuddhike candramukhi tadaiva mayoktaṁ tasya dhṛṣṭasya savidhe mayā na gantavyam. tathāpi tvayāham āgraheṇānīya kadarthitāsmi. tvaṁ muktāphalānyādāya samāgaccha aham itaś calitāsmi (52) candramukhī āha— kāñcanalate satyaṁ kathayasi tat katham ekākinyā mayā mūlya nirṇayo bhavatu kutha ṁ vā nirjane'tra sthātavyam 'eka yoga nirdiṣṭānāṁ saha vā pravṛttiḥ saha vā nivṛtti'riti mayāpi gantavyam. ityubhe eva gamanodyate dṛṣṭvā mayoktam subala tadaiva mayoktaṁ yad etābhyāṁ mūlya nirṇayo na bhaviṣyati (53)*

Hearing this, Kāñcanalatā looked at Me with frowned eyebrows at Me and angrily said: "O brainless Candramukhi! I told you I didn't want to go to this villain with you! Still, on your instigation I came here to get some pearls, but now I'm going!" Candramukhī said: "Kāñcanalate! You speak the truth— I'm also going! How can I fix the price of these jewels alone, and how can I stay in this lonely place alone as a girl?" I should also go, for it is said — "Everything should be done together, whether it is positive or negative." When I saw them both leaving thus, I said: "Subala, in this way we can't determine the price with them!"

*tac chrutvā tayoḥ savidham āgatya subalenoktam—sakhi candramukhi vayasyasya mūlya viṣaye mahān āgraho dṛśyate tena priya sakhī rādhā lalitādibhiḥ sahāgatya samakṣam eva samucita mūlyaṁ pradāya svepsita muktāphalāni gṛhnātu. tatra mayā madhyasthena bhūtvā sācivyaṁ karaṇīyam (54) iti niśamya candramukhī kāñcanalate tāsāṁ savidhe gatvā saroṣam iva sarvaṁ vṛttaṁ kathayāñcakratuḥ (55) tataś ca rādhā lalitādibhiḥ saha mauktika bāṭī prāntam āsādya candramukhī dvārā subalam ākārya taṁ āha—priya vayasya subala asmāsu bhavato niraṅkuśaḥ snehaḥ ataḥ svayam eva tathā vidhīyatāṁ yathāsmābhiḥ samucita mūlyena muktāphalāni labhyante (56)*

Hearing this, Subala approached them and said: "Sakhi Candramukhi, I see that my friend is very eager to negotiate about the price, so if all your friends, like *priya sakhī* Rādhā, Lalitā and others all come here to pay the proper price, they can take the desired amount of pearls. I will assist as mediator and counsellor." Hearing this, Candramukhī and Kāñcanalatā returned to Śrī Rādhā and told Her with feigned anger what had been said. Then Rādhā, Lalitā and all the *sakhīs* came to the outskirts of the pearl garden, where Candramukhī told Subala:

"Dear friend Subala! Here we are! You have sincere affection for us, so please determine the price, so that we can obtain the desired pearls. You can propose the prices yourself."

*tac chrutvā subalena mahyaṁ nivedya mad vacanena mat sannidhau tāḥ lalitādayaḥ samānītāḥ (57) rādhā tu mamātrāgamanaṁ tvayā mad upadrāvaka sva priya vayasyāya sarvathā na prakāśanīyam iti subalam ābhāṣya sannikaṭastha kadamba kuñjāntar nikhila vṛttāntaṁ niśamayantī nigūḍhum āsthitā (58) tato mayā tāḥ sarvā nibhālya rādhā kathaṁ na dṛśyate ityukte tuṅgavidyayoktam— gokula yuvarāja sā khalu supraṇayaḥ āryayā jaṭilayā kasyacid gṛha kārya viśeṣasya kṛte rakṣitā gṛhe vidyate (59) tatas tad avasara eva praviṣṭena madhumaṅgalena iṅgita vijñāpita rādhā nigūḍha man nikaṭa sthitim avadhārya kiñcid vihasya mayoktam—tuṅgavidye muktā grahaṇecchā tasyā na vidyate iti dṛśyate (60) tatas tayoktam—na hi na hi tan muktā mūlyam asmābhir eva dāsyate (61) tadā mayoktam—viśākhaiva rādhā rādhaiva viśākhā tatas tan mūlyaṁ viśākhaiva dāsyatīti jñāyate. bhavatu tatra mamāgraho nāsti kintu yā khalu svayam āgatya na gṛhnāti tasyāś caturguṇaṁ mūlyaṁ gṛhyatāṁ muuktikāni ca sādhārāṇānyeva dīyantām iti me sarveṣāṁ sakhīnāṁ sudṛḍho niṛṇayaḥ (62)*

Hearing this, Subala told me everything they had said and brought Lalitā and the other *sakhīs* before Me on My request. Śrī Rādhā told Subala: "Subala! I have come here! Don't reveal this to your dear friend, who is My oppressor, at all!" Then She secretly sat down in a Kadamba-*kuñja* and heard all that was being said. Looking at Lalitā and the other *gopīs* I asked them: "Why don't I see Rādhā?" Tuṅgavidyā said: "O Prince of Gokula! She's lovingly engaged in some household duties by the venerable Jaṭilā and kept in the house." Just at that moment Madhumaṅgala came in and secretly hinted to Me that Śrī Rādhā was hiding out close by. Hearing this I smiled slightly and told Tuṅgavidyā: "Tuṅgavidye! It's clearly visible that Rādhikā has no desire to take pearls from Me!" Tuṅgavidyā replied: "No, no! We will surely pay the price for Her pearls!" Then I said: "Viśākhā is like Rādhā and Rādhā is just like Viśākhā. Then Viśākhā can pay for Rādhā also! Anyway, I am not eager after Rādhā. However, anyone who doesn't come personally to pay for her pearls must pay four times the regular amount for just ordinary pearls— this is the firm determination of all of My friends!"

*tad anu subalaṁ prati mayoktam—sakhe subala avacita muktā pūrṇa samputānānīya puratah prasārya vicitya sarva kaniṣṭhānyeva mauktikāni pūrva kṛtaṁ tat kārpaṇyam apyavigaṇayya prathamaṁ tat kṛte viśākhāyāṁ samarpya tat sakāśāc ca tan mūlyaṁ gṛhyatāṁ. yadi vā prastutaṁ dātuṁ na śaknoti tatas tad abhinneyam. tāvat puṣpa prabāla corikā gopa kanyakā yatra rakṣyante tatraivārāṁ mādhavī kuñja kārāyāṁ saṁvadhya rakṣyatām (63) tac chrutvā madhumaṅgalenoktam— priya vayasya nirodhe api para rāmābhiḥ palāyana vidyāḥ sphuṭam adhītāḥ santi (64) tadā mayoktam— vayasya mayāpyetad jñāyate eva. kintu cintā nāsti, yadyapi para rāmā sparśo lajjā tyāgaś cāsmad vidhānām svapne'pyatīvāyogyas tathāpi—sva kāryam uddharet prājñaḥ kurvann api vigarhitam. tathā āhāre vyavahāre ca lajjām api parityajet iti saṁhitā vacana balād aham eva prahariko bhavan sarvām eva rātrim jāgran nirantaraṁ nivatsyāmi (65)*

Then I told Subala: "Friend Subala! Bring the pearl boxes here and display our pearls before them! Forgetting their previous miserliness, take the smallest pearl and give it to Viśākhā (for Rādhā), and then take the full price for the pearls from Viśākhā. However, if she is unable to pay the price in cash, then, since Viśākhā is non-different from Śrī Rādhā, you can keep her locked up in the prison of the Mādhavī-*kuñja*, close to the place where the flower-stealing *gopikās* are kept." Hearing this, Madhumaṅgala said: "Dear friend, even if You lock them up, other men's wives are expert in escaping!" Then I said: "Pal! I know that, but don't worry. I know it's improper to give up shame and to touch other men's wives, even in dreams, but the scriptures also say: *"sva-kāryam uddharet prajñaḥ kurvann api vigarhitaṁ"*— "The wise men may even perform wicked acts, but they elevate themselves as long as that work is their duty." And in the Saṁhitās it is said: *"āhāre vyavahāre ca lajjām api parityajet"* —

"While eating or dealing even shame is to be given up." So I will simply stay here in the Mādhavī-*kuñja*, staying awake the whole night to guard My prisoner."

*iti niśamya subala sasmitam āha—puruṣottama priya sakhyā viśākhayā etāvati mahā śaṅkaṭe kiyantam kālam sthāṭavyam (66) tato mayoktam— yad artham iyam rakṣyate sā yāvat niḥśeṣaṁ mūlya drayam na prasthāpayati kimvā kiyad dravyaṁ gṛhītvā svayam evāgatya dhruvam asyāḥ snehād ittham atra sthitvā avaśiṣṭa dravyānayanārtham enaṁ prasthāpayati. tāvad anayā sthātavyam (67) iti śrutvā madhumaṅgalaḥ prāha—sakhe etad goṣṭhīnam adhīśā sā sarvābhyo'pi sarva karmaṇi vicakṣaṇa viśeṣataḥ palāyane gavya ghaṭṭyām dānādiṣu sarvair asmābhiḥ punaḥ punaḥ pratyakṣīkṛtāsti tvam tvaniśam udghūrṇase tena me mahatī cintā jāyate (68)*

Hearing this, Subala smiled and said: "O Puruṣottama, how long must *priya sakhī* Viśākhā stay in such an anxious position?" I said: "As long as Rādhā, for whom I am detaining Viśākhā here, doesn't send Me Her full payment! However, if She comes here in person to pay Me even a slight fraction of Her dues, and if She stays here in Viśākhā's place, out of affection for her, and She does not send Viśakhā out to bring the residue dues, she will have to stay here." Hearing this, Madhumaṅgala said: "Friend, this Śrī Rādhā, who is the leader of all the Vraja-*gopīs*, is more expert in Her work than any other *gopī*, especially in running away, just as She did when You taxed Her on Her *ghī* by Govardhana Hill. We have all witnessed this, time and again. But You are constantly dizzy (out of fatigue) and that greatly worries me."

*tataḥ smitaṁ apavāryāham avadam—sakhe alam anayā cintayā. tan nikaṭe mamodghūrṇā na janiṣyata eva. yadi vā jāyate tarhi mad uttamāṅgasya tad vāma bhujā mṛṇālīm upadhānīkṛtya tad uras talpollasita pīta paṭṭāmbara vara vidhūpadhānopari mad vāma kara pallavam aruṇam abhinyasya tathā mauktika paṇa nimittaka vāg vilāsam ullāsayiṣyāmi yathā sukhena jāgaryayaiva catvāro rajani yāmā drutam eva viramanti. athavā mad uronāma ghanāndhakāra viṣama kārāgārāntas tāṁ praviśya tat pārśva yugalaṁ kaṭhora bhuja gārutmatārga lābhyāṁ dṛḍhaṁ saṁruddhya sukhena nirātaṅkaḥ svapna vilāsaṁ vitariṣyāmi (69) iti śrutvā sarvāḥ smayamānā vabhūvuḥ. rādhā tūdgrīvikayā māṁ viśākhāṁ sarvāś ca sakhīr avalokayantī āha—candrāvalī keli kuraṅga tiṣṭha tiṣṭheti anuccair māṁ tarjayantī susmitāsīt. (70) viśākhā tu kuṭila dṛṣṭyā māṁ avalokayantī āha—vrajadhūrta dhṛṣṭa apehi apehīti vadantī sakhī madhye līnā vabhūva (71)*

I smiled and replied before everyone: "Friend, no need to worry in vain. I won't become dizzy in Her presence, and even if I do, then I'll use Her left lotusstem-like arm as a pillow for My head and lie on the sofa of Her breasts, using the excellent yellow silken garment there as a sheet, and placing My left leaf-like red handpalm on it. I'll enjoy Myself with a loving quarrel about the price of My pearls and thus we will quickly and joyfully spend the night. And otherwise, I'll enjoy with Her in My dream, keeping Her firmly bound on My deeply dark coloured chest (that is black as the night) as in a prison, holding Her hips with My hard, sapphire-hued snake-like arms!" Hearing this, everyone smiled, but Rādhā kept Her neck in a squinted way and looked at Me, Viśākhā and all the other *sakhīs*, saying: "Wait, wait, You play-deer of Candrāvalī!", but She rebuked Me softly and smiled at Me. Viśākhā looked at Me in a crooked way and said: "O shameless villain of Vraja, get out, get out!!", and then she hid herself amongst the *sakhīs*.

*tataḥ sarvābhiḥ subalaṁ pratyuktam—subala vidūṣakatām tyaja yadi bhavatāṁ vikrayecchā vartate tarhi muktāḥ pradarśya samucita mūlyena pradīyantām no ced vayam gṛhaṁ gacchāmaḥ. mathurāta eva mauktikānyānayitavyāni (72) iti niśamya subalena saṁputānudghāṭya tābhyo mauktikāni pradarśya māṁ pratyuktam—priya vayasya imāni mauktikānyasyāpi ābhir gṛha-patyādikyaṁ samasta godhanāni ca vikrīyāpi ekasyāpi mūlyaṁ dātum aśakyaṁ. etāḥ khalu bhavat snigdhāḥ sarvānupekṣya tvām eva jānanti tasmād etat pūrva kṛta kārpaṇyam api vismṛtya māṁ ca*

*tvad anugatam avekṣya yat kiñcin mūlyaṁ gṛhītvā vinā mūlyena dattavad āsām abhīpsita mauktikāni dātum ājñā kriyatām (73) tato'haṁ sakhe na hi na hi vayaṁ vānijya vyavasāyinaḥ. bhavatu kiṁ kartavyaṁ bhavad vacanaṁ ca rakṣaṇīyam tad aghat kiñcid alpam eva mayā mṛgyate tad dāpayitvaiva dīyantām. kiṁ ca utkocaṁ gṛhītvā bāram bāraṁ mama ghaṭṭī dāna dravyāṇi bhavatā vināśitāni santīti mama kenāpi kathitam asti tasmān mūlya dravyaṁ samakṣam eva mayaivābhyo grahītavyam (74)*

Then all the *gopīs* told Subala: "O Subala, give up this buffoonery! If you want to sell anything, then show us your pearls and give us a reasonable price. Otherwise we'll go home and have the pearls brought from Mathurā." Hearing this, Subala opened our pearl box and showed them the pearls. Then he told Me: "Dear friend, all these pearls are priceless; even if they sell all their domestic wealth and cattle they wouldn't be able to pay for even one of them. However, they are very affectionate towards You and they have given up everything for You and they know only You, so be kind enough to forget their previous miserliness and know me too to be Your follower— so kindly permit me to give them some of their desired pearls for just a low price as if they are for free." I said: "No, no My friend! Our profession as *vaiśyas* is to do business. Anyway, what can I do? I must yield to your request, so I ask you to give them the pearls for a slightly lower price. But someone told Me you have taken bribes and have thus ruined My tax revenues again and again. I'd better go to them in person and collect My dues."

*subalaḥ kiñcid vihasyāha—bhadraṁ vacaḥ kiṁ ca etābhiḥ svīya svīyābhīpsita mauktikāni vicitya pṛthak pṛthak kuṭīkṛtāni dṛṣṭvā bhavatāpi svābhīpsita mūlyaṁ kathyatām (75) tato'ham abravam—bhadraṁ darśayas tu sva svābhīpsita mauktikāni mūlyaṁ kathyate mayā (76) subalaḥ prāha—priya vayasya etāḥ vinayena yan nivedayanti tat kṛpayāvadhārya bhavate yadi rocate tadā vidhīyatām (77) tato'ham—subala kathyatāṁ kiṁ nivedayanti yuktaṁ cet kartavyam (78) subalaḥ—evaṁ nivedayanti 'madhupurī tāvad dūre samagra mūlya dravyāṇāṁ ca samācayanaṁ dina dvaya madhya eva sampadyate. gurukulaṁ tu mauktikālaṅkārādyadarśanāt kṣaṇe kṣaṇe khidyamānaṁ bāḍham ākrośati. ato'tisnigdhān bhavad vidhān avagatya lajjām api parihāya nirjana vanāntaram āgatānām asmākam ṛṇe naiva mauktikāni dāpayitvā drutam eva vidāyaḥ kriyatām. mūlya dravyāṇy asmābhir bhavatām abhīpsita vṛddhi sahitāni dina dvayābhyantare pariśodhya praheyāṇi yadyasmāsu bhavad vayasyasya pratītir na jāyate tadā tvam evāsmākaṁ pratibhūr bhaveti. tasmāt parama pratīti pātrābhyaḥ santata satya-vādinībhyaḥ etābhyaḥ pratītiṁ kṛtvā datteṣu mauktikeṣu mūlya dravyam abhīpsita vṛddhiś cācirāl lapsyate. tathaitābhiḥ saha niviḍa sneho'pi varddhiṣyata eva (79)*

Subala smiled slightly and said: "Well said, my friend! Let them make separate piles of their favourite pearls for themselves and then tell them Your desired price if You please!" I said: "Allright My friend, let them show Me what pearls they desire and I'll tell them My price!" Subala said: "My dear friend, please hear what they humbly have to submit to You and then arrange things as You like." I said: "So what did they submit to you, O Subala? If it is reasonable then I will do it." Subala: "They said: 'Mathurā is very far away, it will take us two days to collect pearls from there. But our parents will rebuke us, being very unhappy about each moment they are bereft of their pearl-ornaments. That is why we gave up all shame and came to deal with You here in the lonely forest, knowing what kind nature You have. Please give Your pearls on credit now and grant us leave very quickly. We will repay our debt within a day or two, with the profit You desire. They said: If Your friend doesn't trust us, then you please vouch for us. When You have faith in ever-truthful and completely trustworthy girls like them, who are anyway the objects of Your love, then You will swiftly get the price for Your ware, plus the profit You desire; and Your deep affection for them will increase as well!"

*tato'haṁ vihasya subala tvāṁ śuddha buddho'si āsāṁ vyavahṛtiḥ kiñcin mātrāpi tvayā na jñāyate. kuṭināṭī nāṭikā nartakya imā mauktikaṁ gṛhītvā nija nija bhartṛ mahā durga koṣṭhair veṣṭitān*

*sva sva gurukula mahā parvatān praviśya dravyam adattvā yadi khelayantyas tiṣṭheyus tarhi tvayā kiṁ kartavyam (80) subalaḥ—sakhe maivaṁ bravīḥ. etāḥ khalu naivaṁ kariṣyanti. yadi vā kuryus tadojjvala vanāntārjuna kokilādibhiḥ saha tatra gatvā svayamābhiḥ svīkṛtam svayaṁ grahāśleṣa cumbana svādhara sudhāpānādi rūpa mūlyam etāsāṁ bhartṛṣu saṁśrāvya tat prāptyarthaṁ tebhyas tathā bhayaṁ pradarśayiṣyāmi. yathā ta eva drutam amūs tvat samīpaṁ prasthāpya tad dāpayiṣyanti (81)*

Then I laughed and told Subala: "O! You're of very purified intellect, but you don't understand anything of their behaviour! They are great dancers and actors of diplomatic trickery! As soon as they've received the pearls, they'll take them inside the great fortress of their husbands' houses, playing on top of the high mountains of their parents' protection, without paying you a *paisā*. Then what will you do?" Subala said: "Friend, don't speak like that. They certainly won't do that! And even if they do this, I will just take them into the forest with the Kokilas and the Arjuna-trees (or: with my friends Kokila, Ujjvala and Arjuna) and frighten their husbands into paying us by telling them that He who was accepted by the *gopīs* will personally take the price from them by embracing them, kissing them and drinking the nectar of their lips. They'll quickly come out of their homes and give me the price that they owe us!"

*tan niśamya madhumaṅgalena sakrodhaṁ uktam—re subala tvaṁ nāmnaiva subalaḥ pumāṁś cāsi vastu tastvabalākṛtir muhur dṛṣṭo'si. yataḥ sāmpratam apyāsām abalānāṁ phutkāraṁ kṣudrād atikṣudratareṣu tad bhartṛṣu kartuṁ yad icchasi. tad bhīru svabhāvasya tavaitat samucitam eva tasmāt tvam evātropaviśya tiṣṭha. mayaiva vijayādi dhāṭīṁ pragṛhya balād āsāṁ bhartṛ sahita go mahiṣyādikaṁ veṣṭayitvā samānīya ruddhvātra nandīśvara pure rakṣiṣyate tadā tā eva svayam āgatya sva'sva dravyaṁ sutarāṁ dattvā svaṁ svaṁ patiṁ godhanādikaṁ ca mocayiṣyanti (82) tataḥ tac chravaṇena janita mahā duḥka-bhareṇaiva mayoktam—prāṇasakhe madhumaṅgala. katham evaṁ tvayā mantryate. vrajavāsino bhilla pulindādya api me priyebhyo'pyadhika priyāḥ. ete tu sagotrāḥ sahodarā mad abhinnā eva tasmād etan mantraṇam atīvānucitam. subala bhāṣitam eva kiñcid bhāti. tathāpi priyajanaiḥ samam ādāna pradāna prayogeṇa rasa rakṣā na jāyate eva. tathā ca smṛtiḥ—naivādānaṁ pradānaṁ hi mitraiḥ saha vitanyate. kṛte prītyā bhavel lopaḥ kalahas tad anantaram iti. tataḥ prastutam eva mūlyaṁ dattvā mauktikāni nayantu (83)*

Hearing this, Madhumaṅgala angrily said: "Rey Subala! You are *subala* (very strong) in name only! Actually, I always see you just as a weak woman. Even if these girls just whisper to you about their husbands, who are more trifling than trifling, you become scared. That's normal for a natural born coward like you, so just sit down here. I'll go with my army led by Vijaya to Nandīśvara and lay siege to the *gopīs'* husbands and their cows and buffaloes. The *gopīs* will personally have to come out of their houses to get their husbands and cattle released by paying their dues." Hearing this I became very sad and said: "O *prāṇa-sakhe* Madhumaṅgalo! What kind of advise is this? All the Vrajavāsīs, even the low-class Bhills and Pulindas, are dearer to Me than the dearest. These cowherds with their friends and relatives are non-different from Me. It is very improper of you to propose such actions. I like Subala's advise better. Still, *rasa* is not preserved (it is not good) by dealing with friends in business-like terms of giving and taking. Just see, the *smṛti-śāstras* say: *naivādānaṁ pradānaṁ hi mitraiḥ saha vitanyate. kṛte prītyā bhavellopaḥ kalahas tad anantaram*— "If you deal with your friends in terms of giving and taking, your love will disappear and quarrel will ensue." They should be allowed to take the pearls for the current price."

*tac chrutvā sakrodham iva subalaṁ nibhālya aye kauṭilya pāraṅgata subala. sarvair eva militvā viḍambayitum eva vayam atrānītā bhavatā tad yūyaṁ mauktika vāṇijya vyavasāyena rājyaṁ kuruta. vayaṁ calitāḥ sma. ityuktvā calantīnāṁ tāsāṁ savidham āsādya sauhārddam abhivyañjayan subalo lalitāṁ nīcaiḥ prāha—sakhi lalite ādāna pradāna vyavahārasya sneha bhaṅga kāritvāt kevalaṁ tad*

*bhayenaiva priya vayasyena mūlya nirṇayaṁ prastuta vitta lābhaṁ ca vinā sarvathaiva mauktikāni na deyānīti sarva prakāreṇāvadhāritaṁ tasmāt samāgatya prathamaṁ tāvan mūlyam eva nirṇīyatām tad dānopāyaḥ paścāc cintanīyaḥ ityanunayena tāḥ parāvṛtā mat samīpam ānīya māṁ pratyuvācaḥ— vayasya narma hitvā mūlyam eva tāvat kathyatām (84) tato'ham—sakhe subala prathamaṁ tāvat kasyā mauktikānāṁ mūlyaṁ kathanīyam (85) subalaḥ prāha—etāsāṁ madhye lalitaiva mukhyā tad etad gṛhīta mauktika mūlyaṁ prathamaṁ nirucyatām (86) tato'haṁ kiñcid vihasya— etad vāhinīnāṁ pravīṇayā lalitayā samare pauruseṇa yadi mādṛśaḥ puruṣa siṁha sakṛd api kuṇṭhitāstrī-kartuṁ śakyate tadāsyāḥ samakṣaṁ sarvathaivā strī na bhaviṣyāmi. kiṁ vā santatam amuktāstrī bhūtvā etat pauruṣam evānu kīrtayann imām evānucariṣyāmīti idam eva yat kiñcin mūlyaṁ dattvā gṛhnātu (87)*

Hearing this, the *gopīs* became angry and told Subala: "O most expert crook Subala! You have brought us all here simply to cheat us. Go and run your kingdom with your pearl-business! We're going!" As the *gopīs* said this and went off, Subala went up to them and stopped them, affectionately whispering to Lalitā: "*sakhi* Lalite! This kind of giving-and-taking business is simply breaking our affectionate relationship! Fearing this, I'm trying to ascertain a friends' price of the pearls! Without making any profit He could never give you any pearls at all, I know that in all respects! So come back and first determine the price; worry about the payment later!" With these humble words Subala convinced the *gopīs* to turn back and return to Me, telling Me: "Friend, stop cutting jokes now and tell them Your price!" I said: "Friend Subala, whose price should I determine first?" Subala said: "First decide the pearls' price of Lalitā, who is the chief of them all." Then I smiled slightly and said: "If this Lalitā, who is the greatest of all generals, would even once disarm a lion of men like Me, using her masculine prowess[4], I'd end up like a woman before her. Or if she is a woman without pearls[5] I will constantly praise her masculine prowess and follow her. In this way she can accept her pearls for just a small price."

*subalaḥ smitvāha—gokula-vīra sudīpradarpa-bharair mahendra-garva-parvata kharvanāya sapta rātram atra vāma karakamala kaniṣṭhāṅguli varāṭaka śikharopari bhramara iva govardhana girir yena vyadhāyi tenoccaṇḍena bhavatā samam abaleyaṁ kaumalya lalitā katham iva samitim ati vistārayatu (88) madhumaṅgalaḥ prāha—subala. taṁ kaṁ pūrvam asya paugaṇḍa kṛtaṁ darpam ati ślāghase. yad adhunā tāruṇyāmṛta sekena sa darpaka kalpatarur lakṣa lakṣa guṇaṁ pallavito'sti (89) subalaḥ prāha—katham iti viditam (90) madhumaṅgalaḥ prāha—yad anena pūrvārīṇāṁ sakalānāṁ pūrvaṁ yādṛśa vaikalyaṁ kāritam āsīt sāmpratam etad durgamaṁ taddhṛdayaṅgamān atanu parvatān abhilīlayaiva kena cu nakharāstreṇaiva khaṇḍa khaṇḍīkṛtya mahāmārādibhis tato'pyatulatara-vaikalyam āpāditamāste (91) tato'haṁ vihasya—subala satyam anyatra mayā tādṛśenaiva bhūyate natvetasyāḥ puratalaḥ yasmāt tato'pi pravara vigrahe vividha vaicitrī pravīṇayānayā bārambāraṁ bhru-dhanuṣṭaṅkāreṇaiva huṅkāreṇa helayā stabdhīkṛto'smi. tat katham iyam abalā bhavatu (92)*

Subala smiled and said: "O hero of Gokula! Why should a ferocious warrior like You have to struggle with a tender girl like Lalitā? With the seed-husk-like little finger of Your lotus-hand You held up the Govardhana mountain for seven days to destroy the mountain-like pride of Indra. Govardhana Hill was like a black-bee sitting on the lotus seed of Your little finger!" Madhumaṅgala said: "But friend Subala, You are greatly praising Kṛṣṇa's old glories of His *paugāṇḍa* age, but now He's sprinkled by the nectar of youth, which caused the desire tree of eros to grow *lakhs* and *lakhs* of sprouts on Him!" Subala: "How did you find that out?" Madhumaṅgala: "He who previously gave great distress to His enemies of yore is now playfully scratching away at the mountains of eros (or: the breasts of the *gopīs*) with the sharp

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[4] Viz. *viparīta vilāsa*, or reverse pastimes.

[5] *amuktā* = no pearls, *strī*= woman, or *amukta* = not having given up, *astrī* = someone with arms. Someone who is still armed.

missiles of His nails, though they be hard to access. This is agitating Him beyond comparison." Then I laughed and said: "Subala, you're right! I am like that elsewhere, but not before Śrī Rādhā. More than before I am now always easily stunned by Śrī Rādhā's eyebrows, that twang like Cupid's bow, as well as by Her shouts and neglect. How can you call such a girl *abalāḥ* (the weaker sex)?"

*ityākarṇanena smera mukhīḥ sakhīr avalokya svānandottha vikārān avagūhya sakrodham iva lalitayoktam—aye subala vidūṣaka madhumaṅgala sahacarasya gokula bhaṇḍasya bhaṇḍatā devyā satyaṁ tvam apyāviṣṭo asi yad asmān etat samakṣaṁ samānāyya viḍambana samudre sampātayan kautukaṁ paśyann asīti nigadya kuṭila dṛṣṭyā māmākṣipantīm āgacchata bhoḥ saralāḥ āgacchatetyuktvā sarvābhiḥ saha gacchantīm tad avasara eva tatrāgatā bhagavatyāḥ pūrṇamāsyā ante vāsinī nāndīmukhī tad gamana vārtām akhilāṁ sarvābhyaḥ samavadhārya vyājahāra—sakhi lalite narma-śālino'sya śrī vrajendra-nandanasya parihāsa vāri mātreṇaiva sva kāryam upekṣya katham apayāntyasi kṣaṇaṁ mayā saha nirvṛtya—apamānaṁ puraskṛtya mānaṁ kṛtvā tu pṛṣṭhataḥ. sva kāryam uddharet prājñaḥ kārya dhvaṁso hi mūrkhatā. ityādi nyāyena parihāsa viḍambanāni soḍhvā sthairyam ālambya sva kāryam uddhara. kiṁ ca mayā śapathaṁ kṛtvā vyāhriyate. asya narmabhir eva lagnakair iva mauktikāni dāpayitavyāni. anyathā bhavat pūrva kṛta kārpaṇyam anusmarato 'pyabhimāna śālino'sya narma prayogo na sambhavati. tad anyasyā mauktika mūlyaṁ śrutvā yat kṛte bhadraṁ syāt tad eva vyavahartavyam iti balād iva tāṁ haste gṛhītvā sarvābhiḥ saha muktā kūṭa nikaṭam ānīya māṁ pratyuktavatī gokula yuvarāja tatra bhavatyā bhagavatyā śubhāśīḥ śata pūrvakaṁ bhavantaṁ prati kiñcit sandiṣṭam asti (93)*

Hearing this, Lalitā smiled, cast crooked glances at Me, concealed her symptoms of ecstasy and said with feigned anger: "O Subala, you clown! Surely you are also absorbed in worshipping that deceitful goddess (Candrāvalī), with that clown of Gokula and friend of Madhumaṅgala, Śrī Kṛṣṇa, for you have brought us here before her and then watch the 'fun' of us falling into an ocean of deceit!" Saying this, she chastised Me with a crooked glance, and then set out to leave with all the *gopīs*, telling them: "Come along, you naive girls!" Just at that moment Nāndīmukhī, who lives in Bhagavatī Paurṇamāsī's inner chambers[6], came there and said, after learning from everyone that Lalitā was leaving: "*sakhi* Lalite! Are you abandoning your duty simply because that humorous Śrī Vrajendra-nandana is making one joke with you? Stay here with me for just a moment. The Nyāya-scriptures say: *apamānaṁ puraskṛtya mānaṁ kṛtvā tu pṛṣṭataḥ sva kāryam uddharet prajñāḥ karya dhvaṁso hi mūrkhatā*—"First there may be insult, but honour will come later. A wise man elevates himself through his activities, and a fool is he who abandons his duty." Just tolerate this joking and remain calm. Thus you will elevate yourself by performing your duties. And I swear you that these jokes serve as an agent that will ultimately bring you the pearls. Otherwise this proud Kṛṣṇa could never joke with you despite remembering your previous miserliness. Therefore listen to the price of the different pearls and then do what is proper". Then Nāndīmukhī took Lalitā by the hand as if by force and brought her before the pile of pearls with all the *gopīs*, telling Me: "O Prince of Gokula! Accept hundreds of blessings from the holy mother Paurṇamāsī, who has an order for You!"

*tato'haṁ—nāndīmukhi kuśalam āste tatra bhavatī bhagavatī. tat kathyatām kim ājñāpayati tat sandeśāmṛtenātmānam apyāpyāyayāmi (94) nāndīmukhī prāha— imā vatsā rādhādayo vraja kumārikā asmākam atīva sneha pātrāḥ āyuṣmati bhavatyapi santataṁ paramānuraktāḥ tad asmān vīkṣya atyāgrahaṁ vimucya āsāṁ dātuṁ śakyamāna mūlyam ādāya mahāṣṭa nidhipater vrajendrasya kumāreṇa bhavatā etad abhīṣṭa mauktikāni dattvā vayaṁ santoṣaṇīyā iti bhagavatyāḥ sandeśam imam avakalayya narmāṇi parityajya muktāphula dānenaitāḥ santoṣya gṛhāya prasthāpayituṁ mahānubhāvāḥ sarva gokula sukha kāriṇo bhavanta eva pramāṇam (95)*

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[6] She is Paurṇamāsī's granddaughter.

Then I said: "Nāndimukhi, is Bhagavatī Paurṇamāsī well? Please tell Me what she orders, so that I will soothe My soul with the nectar of that order." Nāndīmukhī said (Paurṇamāsī orders): "You are the son of the king of Vraja, who is the lord of the eight great jewels (viz. he is very rich), Rādhā and the other maidens of Vraja are the objects of My great affection and I'm also very attached to You. Please give up Your fanaticism and settle for whatever Rādhā can pay, satisfying Her with whatever You can give." Hearing these reconciling words of Bhagavatī Paurṇamāsī, give up joking, and please them by giving them the pearls at a price and letting them go home. Thus You will demonstrate that You are the righteous bestower of bliss on the whole of Gokula."

*tato'ham saślāghaṁ—nāndīmukhi pūrvaṁ subala hastena tat prahitājñā kusumaṁ śirasi nidhāya samagram eva parityajya lalitā mauktikānāṁ yaḥ kaścana mūlyābhāso'nayā saha niṛṇīto'sti tam asyā mukhato niśamya tato yat tvayā tyajyate tad api mayā tyājyam (96) ityākarṇya sakampādharaṁ bhruvaṁ kuṭilayantīṁ lalitāṁ sarvāś ca smita mukhīr avalokayantī nāndīmukhī smita pūrvakam evāha—vraja yuvarāja sa ābhyaḥ śruto'sti kintu tādṛi narma parihāya asmat samakṣam anyāsāṁ sarvāsām eva yathāyuktaṁ mūlyaṁ kathyatām (97) tato mayoktam—nāndimukhi āsāṁ sarvato jyāyasī jyeṣṭhā tad asyā mauktika mūlyam anayā saha vicārya tvayaiva kathyatām (98) nāndīmukhī prāha—vitta svāminaiva mūlyaṁ prathamaṁ kathanīyaṁ tat svayam eva bhavatā tat kathyatām (99)*

To that I replied with praise: "O Nāndīmukhi! Prior to this, I got a flower-like message from the holy mother through the hands of Subala, which I carry on My head. Giving up all other charges I will only charge a price for Lalitā's pearls, whatever I agree with her. Whatever fraction of a price I hear from Lalitā's mouth I will accept and I will leave whatever she tells Me to leave." Seeing that everyone smiled and that Lalitā angrily frowned her eyebrows and made her lips tremble after hearing this, Nāndīmukhī also smiled and said: "O Prince of Vraja, I have heard the previous settlement of prices from them, but now You should give up such joking and tell all of us a proper price." Then I said: "Nāndīmukhi, this Jyeṣṭhā is the *jyeṣṭhā* (greatest) of all *gopīs*, so first deliberate on the price of her pearls with her, and then reveal it to Me." Nāndīmukhī said: "The lord of wealth should make the first proposal for the price. Only You can reveal it."

*tato'ham—niśāpater mama hṛdayākāśa vīthyām uditāyāṁ rādhāyām udayantyām anurādhāyāṁ sva maryādām unmucya tayor madhye rāgeṇodayantī jyeṣṭhā man mukhacandraṁ tābhyāṁ saha vā pṛthag vā manāg api sva mukhena pariṣvajatu iti (100) tatas tan niśamya nikuñjāntaritāyāṁ rādhāyāṁ lalitā-viśākhā jyeṣṭhāsu ca tisṛṣu bhrūbhaṅgena krodham abhinayantīṣu mayoktam—nāndīmukhi svasya mahālābhakaram api bhāṣitam avadhārya katham etāḥ krudhyanti (101) nāndīmukhī prāha—sundara gokula śyāma niśāpater anya parigṛhītānāṁ satīnām asmākam etat para puruṣasya mukha candra cumbana karaṇaṁ dūre tāvad āstāṁ sparśo'pi mahā pāpāyaiveti krudhyanti (102)*

"I said: "The moon in the stellar path of My heart is usually flanked by the Rādhā- and Anurādhā (Lalitā)-stars, but now Jyeṣṭhā (another star, or the *gopī* of that name) has given up her modesty by passionately rising between them. Let her gently kiss My moon-like mouth with her mouths, either with them (Rādhā and Lalitā) or separately." Hearing this, Rādhā, who hid Herself in the *nikuñja*, Lalitā, Viśākhā and Jyeṣṭhā feigned anger by frowning their eyebrows, so I said: "Nāndīmukhi, why are they angry even if they hear that they're each going to make great profit (by getting My embrace)?" Nāndīmukhī said: "O beautiful One, these chaste girls, who have been accepted (married) by others than the Śyāma-moon of Gokula, become angry when they think of committing the great sin of kissing the moon-like face of another man, or even touching Him."

*ityādi vinoda līlām ākarṇya satyabhāmā kṛṣṇam āha—nātha tārā-gaṇane rādhāyā viśākheti prasiddham api nāma hitvā sākūtam anurādheti nāma prayuñjatas tan narmālāpa bhaṅgīṁ svasmin svasminn evāvadhārayantyos tayor vidagdha rādhā viśākhayor nyāyya eva roṣaḥ lalitā kathaṁ kupyati (103) kṛṣṇaḥ prāha—priye anurādheti lalitāyā evāpara paryāyaḥ (104) satyabhāmā prāha—yādavendra etad apūrva līlā kathā śravaṇena mama manasi tṛpter alaṁ vṛttir nāsti tat kathaya kathaya (105)*

Hearing about these pleasing pastimes, Satyabhāmā asked Śrī Kṛṣṇa: "O Lord, it is understandable that this clever Rādhā and Viśākhā became angry when You counted the *gopīs*, who are named after the stars in the sky, and mentioned the name Anurādhā, leaving out the famous name of Lalitā; but why did Lalitā also become angry when she heard Your joking puns?" Śrī Kṛṣṇa said: "Dearest one, because Anurādhā is another name for Lalitā." Satyabhāmā: "O Yādavendra! My mind cannot be satisfied after hearing all these nectarean stories! Tell me more, tell me more!"

*kṛṣṇaḥ prāha—tato'haṁ smita śabalita campakalatā vadana candramālokayaṁs tad gṛhita muktā kūṭaṁ hastena cālayann idam avadam—nāndīmukhi iyaṁ te priyasakhī campakalatā kasmād api siddhāt prāpta siddhir iti mayā bahu dinam anumitamāste (106) nāndīmukhī— katham anumitam (107) mayoktam—yata iyaṁ campakavallī sthāvarā madhye bṛhat phula dvaya bhārānatapi līlayā caṅkramīti ato mudira sundare mad urasi campaka-mālā bhūtvā sva saurabha bhareṇa māṁ vāsayatu. mayāpi sva siddhi balāt etad ājñayaivāsyāḥ kaṇṭhe sūkṣmatara marakata maṇi mālayā vakṣojayor antare ca mahendra nīlamaṇi nāyakena tvaritam eva bhavitavyam (108) subalaḥ—priya sakhe caṅkramaṇādinā'syāḥ siddhiḥ sarvair anubhūyata eva tava tu kenāpi kadāpi kutrāpi sā naiva dṛṣṭāsti. tasmād duṣkare'smin karmaṇi sahasaiva pravṛttena bhavatā yadi niṣpādayitum aśakyaṁ syāt tarhi vayamābhir upahasiṣyāmahe ato vicāryaiva pravṛttena bhavitavyam (109)*

Śrī Kṛṣṇa continued: "Then I looked at Campakalatā's slightly smiling moon-like face, moving My hands through the pile of pearls she had amassed, and said: "Nāndīmukhi, I've been wondering for many days from whom this Campakalatā attained perfection!" Nāndimukhi: "What did You think?" I said: "Because a Campaka-vine is normally immobile, but this vine (girl) playfully moves about despite the fact that she bends down due to the heavy weight of two big fruits (breasts) she must carry around. May this Campaka-garland scent My cloud-blue chest with her abundant fragrance. On the strength of My own perfection and on this Campakalatā's order I will soon hang around her neck as a very thin emerald necklace with a sapphire locket between her breasts!" Subala asked: "Dear friend, I can see what *siddhi* (perfection) Campakalatā has achieved by wandering around like this, but nobody has ever witnessed any of Your *siddhis* anywhere. If You suddenly start a difficult mission and You are unable to fulfill it we will all become their laughing-stocks. Let us therefore proceed with caution."

*tato'haṁ—subala mama siddhiṁ paśyann api na paśyasi mayā kiṁ kartavyam (110) nāndīmukhī—madhurāṅga kadā kutra kā siddhis tvayā niṣpāditāsti sā kathyatāṁ sarve śuśrūṣavaḥ santi (111) tato mayoktam—deva-yātrāyām ambikāvane śaraṇāgatatvena tāta pādayoḥ patitaṁ mahājagaraṁ pādāṅguṣṭha sparśa mātrenaiva sarvālaṅkṛti bhūṣito vidyādhara rājo mayā vyadhāyi. girīndra rājo govardhanaś ca saptāham eka kareṇaiva chatrākam ivānāyāsenaivādhāri. kāliya viṣa jvālā vimohitaḥ subalādi vayasya gaṇaḥ sva dṛṣṭi mātreṇaiva sacetanaḥ sphuṭam akāri. bārambāraṁ mahā dāvānalo'pyamṛtīkṛtya sukhenaiva sphuṭam apāyi. evam ādayo bahavaḥ siddhi prabhāvā gokule kena vānubhūtāḥ santi. tad ati-vistareṇālam (112)*

I replied: "Friend, what can I do? Even though you look, you cannot see!" Nāndīmukhī said: "O *madhurāṅga* (sweet formed one)! We're all very eager to hear what kind of *siddhi*

You've attained— when, where and how!" I said: "Once, when My family went on pilgrimage to Ambikā-vana near Mathurā, I saved My father from the grip of a python. At the mere touch of My toe, this python became a fully decorated Vidyādhara-king. With just one hand I easily lifted Govardhana Hill for seven days, as if it were an umbrella, and with My mere glance I revived Subala and the cowherd boys from the poisonous coma caused by the fumes of the Kāliya-snake. I also saved you from dangerous forest fires numbers of times, by swallowing them and turning them into nectar with ease. There's no need to elaborate on My many powerful *siddhis*. Who is there in Gokula who has not experienced them?"

*iti niśamya īṣat smayamānā lalitā prāha—nāndīmukhi eṣa te durlalito nāgaraḥ sarvam etat satyaṁ kathayati kintu sa kālo gataḥ yatra brahmacarya-balena tat garvaṁ niṣpāditamāsīt sāmpratañ nṛśaṁsa kaṁsa sevaka govardhana malla gṛhiṇyāḥ padmā śaibyā prabhṛtīnāṁ ca vrajāṅganānāṁ santata sambhoga vilāsena dūṣita brahmacāritvād asyāntarhitāḥ sarvās tāḥ siddhayaḥ (113) tato'haṁ kiñcid vihasya lalite tejīyasāṁ na doṣāya vahneḥ sarva bhujo yathā ityasya padyasyārtham abuddhaiva tvayedam ucyate tat tad arthaḥ śrūyatām—yathā sarva bhakṣaṇenāpi vahnes tejo glānir na bhavet pratyuta tat buddhir mahatyeva bhavati tathā bhavādṛśīnām uttama varāṅganānām avirata madhura rasopabhoga mādhuryeṇa mamāpi siddhir nirantaram ujjvalā bhavantī parama vṛddhim evādhikatarām avāpa (114)*

Hearing this, Lalitā smiled slightly and said: "Nāndīmukhi! Whatever your wicked lover said is true, but He was able to do this on the strength of His celibacy. Since He has been constantly enjoying with the wife of Govardhana Malla, the servant of the cruel Kaṁsa, as well as with Vraja-girls like Padmā and Śaibyā, His celibacy is lost and He lost all His *siddhis* with it!" I then smiled slightly and said: "Lalite! The scriptures say *tejīyasāṁ na doṣāya vahneḥ sarva-bhujo yatha* (Ś.Bhāg. 10.33.29)—"Just as fire is never polluted by eating or consuming anything dirty, but rather becomes strengthened by it, similarly the Lords of the universe are never contaminated by performing some materially sinful act." You speak like that because You don't realise the purport of this verse. Please hear the meaning of this verse from Me— Just as fire eats everything without diminishing its power, but rather becomes simply strengthened by it, similarly by constantly enjoying sweet *rasa* pastimes with superexcellent women like you My sweetness becomes only more perfect and brilliant."

*madhumaṅgalaḥ—lalite satyaṁ bravīti priya vayasyaḥ siddhiś cen na vṛddhim āyāti tarhi muktāḥ kathaṁ bhūmau prarohanti prarūḍhāś ca kathaṁ sarvataḥ prasāriṇyo bhavantyaḥ pracurataraṁ phullanti phalanti ca (115) lalitā vihasya ārya madhumaṅgala tat kiṁ bhavat priya vayasyasya siddheḥ prabhāvaḥ (116) madhumaṅgala— tat kasya (117) lalitā—vṛndāvana bhūmer eva (118) rādhā svagatam—lalite etat kāminī saṅgasya cetyucyatām iti rādhayoktaṁ viśākhāpy anubhāṣitavatī (119) tato'ham—tat katham atraiva bhavatībhir upta muktā hiṁsrā jātāḥ (120) lalitā—bho vidagdha śiromaṇe muktāḥ kiṁ hiṁsrā bhavantī (121) mayoktam—tat kathaṁ muktā notpannāḥ (122) lalitā—bhūmi viśeṣasya bījasya ca vaiguṇyāt (123) rādhā svagatam—lalite kṣetrasyāsya guṇād apyucyatām ityetad viśākhāpyuktavatī (124) nāndīmukhī— lalite satyam eva kathayati viśākhā (125) lalitā—katham iva (126) nāndīmukhī—yasmāt sarvadā sarvāṅgīṇa mukti viṣa vallari mahoṣara bhūmau santata paramānanda kara prema bharojjvalita bhakti pīyūṣa sura valli sarasatara mahā kṣetre'smin vṛndāvane dhruvam āgantukā ye kecana jantavo bhaktā eva bhavanti kathaṁ nu muktā bhavantu (127)*

Madhumaṅgala said: "Lalite! He speaks the truth! If your dear friend had not attained any *siddhi*, then how could He grow pearls from the soil? Everywhere His pearl-vines are extending profusely, bearing fruits and flowers!" Lalitā smiled and said: "O revered Madhumaṅgalo! How is that the strength of your dear friend's *siddhi*?" Madhumaṅgala: "If it isn't, then whose *siddhi* is it?" Lalitā: "It is just caused by Vṛndāvana's soil." Rādhā thought to

Herself: 'Lalite, say that that is because He associates with women!' Although Rādhā already said this, Viśākhā echoed it. Then I said: "Then why did the pearls you girls planted in the same soil grow into brambles?" Lalitā: "Bho Vidagdha Śiromaṇe (crownjewel of clever pranksters)! How can pearls be brambles?" I said: "Then why didn't pearls grow there?" Lalitā: "There must have been something wrong with the soil or with the seeds." Rādhā said to Herself: "But *sakhi* Lalite! Say that this did not grow due to the soil!", and Viśākhā echoed this also. Nāndīmukhī: "Yes, Lalite, Viśākhā speaks the truth." Lalitā: "How then?" Nāndīmukhī: "Here even vines (of liberation) that are always poisonous all over and that grow in the desert yield pearls, but anyone who comes to this great land of Vṛndāvana, which is juiced up by wish-yielding nectar-vines of devotion that constantly produce topmost bliss of *prema*, certainly becomes a devotee. How can they become liberated souls (*muktā*. In other words, they do not grow into pearls, but become at once liberated. It is for this reason that our vines did not yield pearls)?"

*lalitā vihasya—viśākhe sphuṭaṁ kāminī saṅgasya iti bhavad vāg vilāso'pi sa sandarbho bhaviṣyati tad vivṛtya kathyatām (128) viśākhā—'ārūḍha yogo'pi nipātyate'dhaḥ saṅgena yogī kim utālpa siddhir'iti nyāyenâsya kāye manasi gotre. śyāmalatarasya sacchidra vaṁśī rasikasya rata nārīkasya kṣaṇa mātra saṅgena muktā api bhūmau garbhavāsena jananam āsādya sacchidrībhūya saṁsāra guṇa baddhā babhūvuḥ (129) tato'haṁ—viśākhe nikhilam eva satyaṁ kathayasi (130) subalaḥ—vayasya katham iva (131) tato mayoktam— mama kāma vilāsādhyāpakasya saundarya vaidagdhyādi guṇān viśeṣeṇa nāradādi mukhād ākarṇya daṇḍakāraṇya vāsino jīvan muktāḥ kaṭhora tapasyākulam ācārya gokula-vane'smin pravara gopa gṛheṣu janim aṅgīkṛtya vraja vilāsinyo bhūtvā susāra vaidagdhyādi guṇair āvṛtā etā iva mad urasi sraja iva vilasanti. tathaivāpare parama muktā api mad acintya guṇair ākṛṣṭā asmin vrajavane nitya siddha sthāvara jaṅgameṣu paśu pakṣi bhūruhādayo bhūtvā mām ānandayantaḥ paramānandam āsvādayasto nandayanti (132)*

Lalitā smiled and said: "Viśākhe! It has been clearly revealed that there will be a revelation about this womaniser through your playful use of words. So kindly tell us all the details" Viśākhā said: "The Nyāya-śāstras say: 'Even advanced *yogīs* fall down when they associate with low persons, what to speak of the neophytes?' Even the *muktās* (liberated souls or pearls) take birth in the womb of mother earth and are bound to the attributes of material life and get *cchidras* (holes or faults) when they attain the association of this blackish womaniser who relishes playing a flute with holes, for even a moment." Then I said: "Viśākhe, all that you say is true!" Subala: "Friend, how's that?" I said: "Even the sages in the Daṇḍaka-forest, who were adept in severe austerities and who were liberated souls, took birth in the homes of the leading cowherds of Gokula after hearing about My attributes like beauty and cleverness, that are the teachers of erotic pastimes, from the mouths of *munis* like Nārada. Thus they became Vraja-vilāsinīs (girls that enjoy in Vraja), and endowed with all great essential attributes like cleverness, they now dwell as garlands on My chest. Apart from them, many other great liberated souls, becoming attracted to My inconceivable qualities, took birth in Vraja as *nitya siddha* birds, animals, trees and all kinds of mobile and immobile beings, increasing My happiness and thus relishing topmost bliss themselves also."

*subalaḥ—vayasya sādhu varṇitam (133) lalitā kiñcid vihasya—mahā siddhaś ced bhūmi bheda guṇaṁ vinā tava siddheḥ prabhāvān muktā jāyante tarhi parama siddho'pi bhavān kiñcin mātrādhika dravya lābhāya tad vikraya kṣudra vṛttau kathaṁ pravṛtto'sti (134) tato'haṁ—mūrkhe lalitike yauvana dhana garvitābhir bhavatībhir yathā sva dharmaṁ parityajya itas tataś cañcalyate tathā sva dharma pariniṣṭha vaiśya śiromaṇi śrī vraja rājasya eka putreṇa mayāpi sva dharmaṁ parityajya kim ucchṛikhalena bhavitavyam yataḥ kṛṣi vāṇijya gorakṣā kuśīdaṁ turyam ucyate iti vaiśyānām asmākaṁ catasro vṛttayo bhavanti āsām eka vṛttya caraṇenaiva sarva siddher vṛddhis tac catuṣṭayam ācarato mama punaḥ siddhiḥ parama kāṣṭhām ārūḍhaiva paraṁ virājate (135)*

Subala: "Friend, well spoken!" Lalitā smiled slightly and said: "If You are such a great *siddha*, then pearls would grow on the strength of Your *siddhi*, regardless of the quality of the soil. If You are the topmost *siddha*, then why do You still waste Your time in making a little profit on us by selling Your pearls?" I said: "O foolish Lalitike! Because you girls were so proud of your wealth of youthful beauty, you gave up all virtuous principles and began to wander around here and there. But would the only son of the king of Vraja, who is fixed in his occupational duty and who is the crown jewel of *vaiśyas*, also give up the pious profession of the *vaiśya*-caste, that is fourfold, according to the sages and the scriptures: agriculture, cow protection, business and usury? Even if one practises only one of these four occupations, one attains perfection in *vaiśya dharma*! I practise all four of them, so I ascend to the highest perfection of all."

*nāndīmukhī sasmitam—sva dharma niṣṭha yuvarāja bhavataḥ kṛṣi vāṇijya gorakṣā tisro vṛttayaḥ spaṣṭam anubhūyanta eva vṛddhi jīvikā tu kadāpi nāvakalitāsti (136) tato'ham—nāndīmukhi sāpyasmābhiḥ kriyamāṇāpi tvayā kiṁ na jñāyate. sāmpratam api muktātyantābhāva saṁkṣobhinībhir etābhi saha saṁkāmita svadharmaṁ muktāpāra vyāpāra vṛddhi vṛttiṁ vidhātum ārabdhavān asmi (137) viśākhā kiñcid vihasya—subala yatra yo rajyati sa khalu vinindyam api tad eva ślāghyatayotkīrtayati atas tāvat suṣṭhu adharmasyāpi śobhanatvena varṇanam asya tvat priya sakhasya nāyogyam (138)*

Nāndīmukhī smiled and said: "O Prince who is fixed in His *dharma*, I can see that You're practising agriculture, cow protection and business, but I never see You making any profit, which is the final goal of the *vaiśyas*!" I replied: "Nāndīmukhi, don't you know how we do that? I've already started making profit on the *gopīs* who are greatly upset at the great scarcity of pearls here in Vraja. Thus I increase My occupational duty." Viśākhā smiled slightly and said: "O Subala, even if a person's activities are quite deplorable, he still glorifies these activities as praiseworthy. Therefore your friend is not unqualified to glorify the beauty of His behaviour, however irreligious it may be."

*subalaḥ vihasya—nāndīmukhi na kevalam asau dhanasya vṛddhiṁ labhate kintvanyeṣāṁ padārthanām api kṣaṇe kṣaṇe vṛddhiṁ labhamāno'sti (139) nāndīmukhī—kasya kasya (140) subalaḥ —prathamaṁ pratyaṅge manasija koṭi vijayi nava tāruṇyasya netrāñcale cañcala kamala vinindi ghūrṇanasya bhāṣite ca sudhā sārojjvala mādhurīṇām (141) madhumaṅgala—subala itara padārthanāṁ vṛddhiḥ kiṁ tvayā vismṛtā (142) subala—smāraya keṣām (143) madhumaṅgalaḥ— makara kuṇḍala maṇi mañjīra hāra balaya keyūra maṇi mudrikādibhiḥ parama saundarya darpādika madhura keli vilāsānām (144)*

Subala smiled and said: "Nāndīmukhi! Not only have great monetary gains been made, others' possessions are increasing also at every moment!" Nāndīmukhī: "Whose, whose?" Subala: "First of all the physical features of one in fresh youth, whose every limb defeats millions of Cupids, who casts restless sidelong glances with eyes that mock the lotusflowers, and whose words defy the sweetness of the essence of nectar." Madhumaṅgala said: "Subala, my friend, have you forgotten all the other things that have gained profit?" Subala: "Please remind me of those things!" Madhumaṅgala: "Sweet playful pastimes of utmost beauty and pride that involve Makara-earrings, jewelled anklebells, necklaces, armlets, bracelets and jewelled rings."

*lalitā— ārya anyataraika vastunaḥ kathaṁ vṛddhiṁ saṅgopitavān asi (145) nāndīmukhī— katarasya (146) lalitā— ballabha kula sādhvīnām adharāmṛtocchiṣṭasya. k) rādhā sasmitam—lalite satyaṁ satyaṁ vapurākhyāti bhojanam itetyetat praguṇatara rasāyana pānenaiva bāhu yugale suvṛttendranīlārgalā darpa dalana balanasya vakṣasi mārakata kabāṭāṭhaṅkāra vidhvaṁsi vistārasya*

*uru-dvaye ca marakata kadalī stambha garva sarvaṅkaṣa suvṛttitāyāḥ vadane ca śārada śaśadhara pārārdha mādhuryāsaṅkoca-kāri nirbhara suṣamāyāḥ caraṇayoḥ nava rāsāla pallava praśasti vitrāsi mādhuryasya sarvāṅge madhuratara sanniveśa kuśala lajjākāri subhaga sauṣṭhavasya vapuṣi ca nava nava mudirendīvarendranīla prabhūlūri visāri prakaṭojjvalatābharasya yenāsya sakalāntaram apy abhivyāpya vilasitam iti tan mṛdu bhāṣitāmṛtaṁ viśākhayāpi sasmita sphuṭa sulapita kusumena suvāsitaṁ vyadhāyi (147)*

Lalitā: "O revered one! Why do you conceal the increase of another item?" Nāndīmukhī: "Which one is that?" Lalitā: "The remnants (taste) of the lip-nectar of the chaste cowherd-wives!" (The concealed) Rādhā smiled and said: "Lalite! You have truly denominated this body by drinking the elixir of this wonderful nectar-juice. Profit is gained also in the evident luster of the two arms, that defeat the pride of round sapphire bolts of gates, in the chest, that defeats the pride of an emerald door, in both hips, that destroys the pride of the trunks of emerald banana trees, in the face, that reduces the sweetness of billions of autumn moons, in the lotusfeet, that destroys the praise offered to fresh mango-sprouts, in each and very limb, whose auspicious elegance embarrass the sweetest arrayment, in the body, that defeats the luster of fresh blue lotus flowers and sapphires, which pervades and beautifies everyone and everything." This ambrosia of Rādhā's soft and nectarean words was clearly scented by the fragrance of smiling Viśākhā-*sakhī's* flower-like words (transmitting Rādhā's words).

*madhumaṅgalaḥ—saparāmarśaṁ vayasya para ramaṇī madhurādhara lolupaṁ tvāṁ etā dhūrtā miṣṭamiṣṭa vacana mādhurībhareṇa parilobhayantyaḥ pracuratara vṛddhiṁ pratiśrāvya mauktikānyādāya jaṭilādi durgamāsthāya mūlam api na dāsyanti vṛddhi vārtā tu dūre vartatām iti suṣṭhu vijñāyāhaṁ mitreṇa hitamāśaṁsanīyam iti vijñāpayann asmi. agre tubhyaṁ yad rocate (148)*

Madhumaṅgala counselled Me by saying: "Friend, knowing You to be greedy after the sweet lips of other men's wives[7], these sly *gopīs* will use sweet words about great profits, just to increase Your greed, and then they will take Your pearls and enter into an inaccessible fortress with them. Then they will not pay You anymore, let alone discuss topics of profit with You. As a friend I'm speaking for Your benefit, that should not be doubted! Now You can do whatever You like!"

*tato'ham daśanair rasanāṁ saṁdaśya— sakhe imā gāndharvādayaḥ kulāṅganāḥ prakāmādāna pradāne mahā śucayas tad ajānataiva tvayedam ucyate tac chrūyatāṁ—sāmpratam eva svādharāmṛtopaḍhaukanena māṁ atīva santoṣya gāndharvayā mat sakāśāt prātar gṛhīta kamala rāga rekhikā yugalena nija vakṣoruhaṁ paribhūṣya mad urasi tad eva catur-guṇīkṛtya sāyam eva vitīrṇam. lalitayā ca paraśvaḥ sāyam amṛta srāvi cumbaka ratnam ekam ādāya kali krameṇa triguṇīkṛtya pariśodhitam. viśākhayāpi niśīthe paramāgraheṇa mad madhurādharāmṛtam ādāya sva sarvasva-bhūtaṁ prātar bahu guṇīkṛtya pradāya bāḍham apyāyito'smi. campakalatādayaś ca bārambāraṁ sva svābhīṣṭa padārtham āgraheṇābhigṛhya kāścid dviguṇīkṛtya kāścid triguṇīkṛtya pradāya māṁ atīva santoṣitavatyaḥ kintu āsu jana dvayī kevalaṁ pradāne kiñcid anyādṛśa vyavasāyā vartate (149)*
*nāndīmukhī— katarā sā (150)*

Biting My tongue with My teeth I said: "Friend, you say that because you don't know that Gandharvā and the other housewives of Vraja are very pure[8] in dealings of giving and taking. Therefore listen to Me: Gāndharvā greatly satisfies Me by presenting Me the nectar of their lips. In the morning She takes two lines of rubies (nailmarks) from Me and decorates Her

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[7] Here, as elsewhere, *para ramaṇī* means both 'other men's wives' and 'superexcellent women'.
[8] *mahā śucaya* can also mean they are very erotic and *prakāma* means 'very much' or 'amorous'.

own breasts with them, but then in the evening She repays Me fourfold by placing Her breasts on My chest! In the evening of the day before yesterday Lalitā also took a Cumbaka-jewel (kisses) from Me that flows like a stream of nectar, but in the course of our quarrel she repaid Me threefold. Viśākhā also very eagerly takes the sweet nectar of My lips at night and I am also greatly satisfied when she repays Me the sweet nectar of My lips that is everything to her, in the morning. Campakalatā and the other *gopīs* also very eagerly take the things from Me that they like, and they always greatly satisfy Me by repaying Me either twofold or threefold. There are only two maidens amongst them who deal with Me in terms of giving in a different manner." Nāndīmukhī: "Who are they?"

*tato'ham ekā raṅgaṇavallī mad vakṣasi nija vakṣaḥ sthita nistala madhura phala yugalasya trir āropaṇam urīkṛtya mat kara mardana phala dvayaṁ gṛhītvā sakṛd eva tad arpitam avaśiṣṭaṁ dvir arpaṇaṁ gati kriyām ācarya nādyāpi karoti. kācid anyā raṅgaṇamālā sahacarī tulasī nāmnī dviguṇī-kṛtya dātum uktvā mad eka parirambha nāma stavakaṁ samādāya sāmpratam idānīṁ deyam tadānīṁ deyam iti kālaṁ kṣapayantī mūlam api na dadāti (151) madhumaṅgala—ayi raṅgaṇavallī tulasyau yuvayoḥ sakāśād alabhyanānātma divya dravyo'pi priyamvado'smat priya vayasyaḥ sahaja sāralyato bhavad-vidhāsu priyam eva vakti. tathāpyetādṛśe'pyasmin vañcana cāturīm ācarantībhyāṁ bhavatībhyāṁ kṛtaghnatvāt loka dharmato bhayaṁ na kriyate (152)*

I said: "One of them, Raṅgaṇavallī, agreed to place the two round and sweet fruits (breasts) on her chest on My chest three times, but she actually offered them only once after accepting My *kara mardana*[9] fruits. Until now she did not pay Me the other two. The other maiden is her (Raṅgaṇavallī's) friend Tulasī, who told me that she would pay Me twice, but after accepting a whole cluster of My embraces she simply plays for time, saying: "I will give You now— no not now, but just now— just wait a little!" Even now she never paid Me the agreed price." Madhumaṅgala said: "Ayi Raṅgaṇamāle and Tulasi! My naturally innocent friend speaks so well about you two, although He did not receive His divine gifts from you. You are still deceiving this innocent boy. Don't you fear religious principles, that you act in such an ungrateful manner?"

*tadākarṇya cāru hasantī lalitā prāha—*

*sakhyus tavārya madhumaṅgala bhāṣitaṁ tat*
*pīyūṣataḥ priyataraṁ na hi kasya goṣṭhe*
*pratyakṣaraṁ pratipadaṁ tad alīkato'gra*
*śakrāśanasya na hi ced iha bhūri gandhaḥ*

*ṭataḥ sahāsa kolāhalaṁ sādhu lalite sādhu varṇitam iti sarvās tās tām āliṅgitavatyaḥ rādhā ca tathaiva manasā. (153)*

Hearing this, Lalitā smiled beautifully and said: "O Revered Madhumaṅgalo! Who in the *goṣṭha*, that is, in our society, does not like the words of your friend more than nectar? If these words of your friend did not carry a strong fragrance of eating *bhāṅg*[10], each syllable of His words would be false at every step." Then a roar of laughter arose as everyone present exclaimed: "Well done, Lalite! You have described it well!" and everyone embraced Lalitā. Śrīmatī Rādhā did the same, only mentally.

*nāndīmukhī— mohana katham apratītiḥ kriyate. lalitā prema pātrīyaṁ raṅgaṇamālikā dvitīyā ca viśākhā priya śiṣyā tad etābhyāṁ eva te prabodhya tad avaśyaṁ dāpayiṣyate. yathā tābhyāṁ saha*

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[9] *kara mardana* also means hands (*kara*) that are massaging (*mardana*) the breasts.
[10] *bhāṅg* is an extract from the cannabis plant. Drunk in a milky beverage, it is many times stronger than *charas* or hashish.

*bhavataḥ śuddha bhāvena punaḥ punar eṣa vyavahāro nirvahati. yadi vā dāpayituḥ na śakyate tadā tad avaśiṣṭa dravyaṁ tat snehāt tābhyāṁ svayam eva dāpyate. ete api yadi tē jhaṭiti dātuṁ nāṅgīkurutas tarhi kenāpi bhavān anuyoktuṁ na śakyate. bhavatā tvanaṅga mañjarī sahodarāgrataḥ kriyamāṇa eva phutkāräramble tābhyäm eva sādhvasena svīkṛta vṛddhi sahitaṁ tat drutaṁ sutarāṁ vitariṣyate tataḥ sarvāsu nāndīmukhīṁ māṁ ca sabhrūkuṭi kauṭilyam īkṣamāṇāsu kiñcid upasṛtya tuṅgavidyā sāntaḥ smitam āha bhoḥ bhoḥ sakhyaḥ apūrvaikā vārtā śrūyatām (154)*

Nāndīmukhī said: "O Mohana! Why do You disbelieve? This Raṅgaṇamālikā is the object of Lalitā's love, the second *sakhī* (Tulasī) is Viśākhā's beloved disciple. Therefore this Lalitā and Viśākhā enlighten both Raṅgaṇamālikā (Rūpa Mañjarī) and Tulasī in different ways and will certainly make them give You the unattained things, so that You can maintain Your pure feelings for Raṅgaṇamālā and Tulasī again and again. Even though they may be unable to give You everything, whatever else remains to be given will be given by their groupleaders Lalitā and Viśākhā themselves, since they are bound by the ropes of deep affection for their pupils Raṅgaṇavallī and Tulasī. And if they do not immediately agree to give to You, then no one will be able to offer You any convenience at all. However, if You start hollering in front of Anaṅga Mañjarī's elder sister (Rādhā), they will become very scared and anxious and will immediately give You what You want, with interest." After that the *gopīs* looked at Me and Nāndīmukhī with frowned eyebrows and with a smiling mind Tuṅgavidyā came a little closer and said: "O *sakhīs*! Listen to an amazing story!"

*sarvāḥ—sakhi kā sā (155) tuṅgavidyā—ekaḥ kānta darpa nāmācāryaḥ śruto'sti (156) lalitā—paramparayā śruto'sti bhadreṇa na jñāyate (157) tuṅgavidyā—tat priya śiṣyeṇa śyāmala miśra nāmnā tat kṛta sūtrāṇāṁ sandhi catuṣṭayākhyāta kṛd vṛttaya iti vyākhyātāś catasro vṛttayo yāḥ kṛtāḥ santi tāḥ kiṁ bhavatībhir dṛṣṭacaryo bhavanti (158) viśākhā—viṣṇuḥ viṣṇuḥ tad vṛtti darśanaṁ tāvad dūre'stu sa eva kadāpi na karṇo gocarīkṛto'sti (159) lalitā sākūtam—tuṅgavidye kutrāsau tvayā paricitaḥ (160) tuṅgavidyā—sakhīsthalyā eka mahā padmāpsarasā tad vṛtti pāṭhārthaṁ taṁ mṛgayituṁ sāyam atrāgatam āsīt (161) tato'ham—tuṅgavidye etāvad dūra-bhūmau kathaṁ tat sañcāraḥ (162) tuṅgavidyā—nikāma vanyā vṛddhi sāmarthyena. ityākarṇya sarvāḥ smitaṁ kurvanti sma (163)*

Everyone said: "*Sakhi*! What is that amazing story?" Tuṅgavidyā said: "Have you ever heard of an *ācārya* named Kāntadarpa (pride of the lover)?" Lalitā said: "I have heard of him through the *paramparā* but I don't know any details!" Tuṅgavidyā said: "His beloved disciple, named Śyāmala Miśra, has made four kinds of commentaries on Kāntadarpācārya's *sūtras*, named *sandhi catuṣṭaya ākhyāta kṛd-vṛtti*. Have you seen them?" Viśākhā said: "Viṣṇu! Viṣṇu! What to speak of seeing this thesis, I've never even heard of it!" Lalitā meaningfully said: "Tuṅgavidye! Where did you meet this *ācārya*?" Tuṅgavidyā said: "One evening I came to the village of Sakhīsthalī to seek out Śyāmala Miśra to learn from him about the thesis on a certain Mahāpadmāpsarā or the great Padmā-river (pun: The dearmost girlfriend of Candrāvalī, who lives in Sakhīsthalī, is named Padmā)." Then I said: "Tuṅgavidye! How can the Padmā-river flow so far away from its actual region?" Tuṅgavidyā replied: "Due to a *nikāma vanyā* (great flood, or a deluge of lust)!" Hearing this, everyone smiled.

*lalitā—tatas tataḥ. tuṅgavidyā—śyāmala miśrādvitīyenālīka rāja paṇḍitena prathamaṁ narma pañjikāṁ kraya vikraya pañjikāṁ ca vidhāya sāmpratam alīka pañjikā tad ādāna pradāna pañjikā ca prapañcitā anukrameṇa nāmnāntareṇa ca prapañcitaitat pañjikā catuṣṭayaṁ bhavatībhiḥ śrutam astīti manye (164) lalitā—atha kiṁ sò'pi suṣṭhu anubhūyamāno'sti (165) tuṅgavidyā—tebhyo'pi parama samīcīna tīvra dhī prāgalbhyena tat satīrthena kuhaka bhaṭṭena tad vṛtti catuṣṭayasya ṭīkā yugapat kartum ārabdhāḥ santi (166)*

Lalitā said: "And then? What happened after that?" Tuṅgavidyā said: "Alīka Rāja Paṇḍit (the royal counsellor of falsehood), who is non-different from Śyāmala Miśra, has published four theses, first *narma pañjikā* (manual on joking humor) and *kraya vikraya pañjikā* (manual on purchase and sale), and now also *alīka pañjikā* (manual on how to lie) and *ādāna pradāna pañjikā* (manual on taking and giving). I think you have also heard these four theses, be it under different names, in due course." Lalitā said: "Yes, we have heard them and we have also experienced them in a beautiful way." Tuṅgavidyā said: "His fellow pupil in shamelessness, Kuhaka Bhaṭṭa (the professor in trickery), who is even more intelligent and wise than the others, has begun to integrate these four theses."

*campakalatā—tuṅgavidye tvaṁ sarva vidyā viśāradāsi tad eṣāṁ caturṇāṁ śāstra-kāriṇāṁ nāmu dheya niruktim avagantum sarvās tvatto'bhilaṣanti (167) viśākhā—ācārya bhaṭṭayor arthaḥ spaṣṭa eva tan miśra paṇḍitayoḥ sa tāvan nirucyatām (168) tuṅgavidyā vihasya—doṣo'pyasti guṇo'pyasti tena miśrena miśrate vā iti miśraḥ (169) nāndīmukhī—kataro vā doṣaḥ kataro vā guṇaḥ (170) tuṅgavidyā—vaidagdhyāvaidagdhyayor avicāreṇaiva yatra kutrāpi sarvatra pravṛttir iti doṣaḥ. sāralyādhikyena uttamānuttamā vicārenaiva vaiṣamyaṁ vinā sarvatra samatayā pravṛttir iti mahān guṇaḥ..(171) lalitā smitvā—tad asyaitan miśratā padavī samucitaiva (172) citrā—paṇḍito'pi nirucyatām (173) tuṅgavidyā— sad asad vicārikā buddhiḥ paṇḍā tayā yuktaḥ paṇḍitaḥ iti. ayaṁ tu buddhi gauraveṇa 'pūrvāparayoḥ para vidhir bulavān' iti vicārya parā asad vicārikā yā sā paṇḍā tām evottamatvenāśritas tad yuktatvāt paṇḍitā iti (174) citrā—sakhi tuṅgavidye sandhyādi catuṣṭayasyāpy arthaḥ prakāśya kathyatām (175) tuṅgavidyā— citre asmad goṣṭhyāṁ tat prapañcane lalitaiva dakṣā tat saiva kathayatu (176)*

Campakalatā said: "Tuṅgavidye! You are learned in all sciences, therefore we are all eager to learn the appellation of these four authors of scripture (Kānta-darpācārya, Śyāmala Miśra, Alīka Rāja Paṇḍita and Kuhaka Bhaṭṭa) from you!" Viśākhā said: "The meaning of the two titles *ācārya* and *bhaṭṭa* are easily understood, therefore please explain us the appellations of the two others, Miśra and Paṇḍita". Tuṅgavidyā laughed and said: "There are faults in him, there are virtues in him, therefore he is a mixed person and is thus known as *miśra.*" Nāndīmukhī asked: "What are the faults? And what are the virtues?" Tuṅgavidyā replied: "His fault is that he does not consider where to be clever and where not to be clever. Not considering what is best and what is not best due to an excess of simplicity, and being equipoised without discrimination is the great virtue." Lalitā smiled slightly and said: "Thus the title *miśra* has been justified." Citrā said: "Please now explain us the appellation of the word *paṇḍita*?" Tuṅgavidyā said: "The intelligence that distinguishes between good and bad is called *paṇḍā*, and a person who has such *paṇḍā* is called a *paṇḍita.* But this *paṇḍita* is so proud of His intelligence that on the ground of the scriptural injunction 'of the former and the latter, the latter injunction is more powerful' he takes the latter, that bad behaviour is *paṇḍā*, to be the rule. He who fully takes shelter of that mentality and is endowed with, is a *paṇḍita* in His case." (174) Citrā said: "Sakhi Tuṅgavidye! Please now also reveal us the meaning of the four principles like *sandhi*? (175) Tuṅgavidyā said: "Citre! In our *goṣṭhi* only Lalitā is expert in extending this, therefore let her describe this." (176)

*lalitā— citre etat prasaṅga leśo'pi mayā kadāpi na śruto'pi tad etat prakaraṇa vyākhyātrī tuṅgavidyaiva tad arthaṁ jānāti (177) citrā— tuṅgavidye macchirasā śāpitāsi tvayaiva vyākhyāyatām (178) tato'ti-lajjayā svayam asaṅkathya rādhikāti prīti pātrīṁ manāg apyanucyamānāṁ tadīya sukhada savidhāṁ bhūcāraṇa varya kiśorīṁ tuṅganarmākhya vaihāsikīṁ cakṣuḥ kuṇanena sasmitam ālokayantyāṁ tuṅgavidyāyāṁ tuṅganarmā kiñcit sannidhāya sasmita manaḥ mukham avalokayantī nijagāda— citre sa tāvad artho'smābhir na jñāyate kintu tayāpsarā punaḥ punar āgatya savinayaṁ svayam āgraha bhareṇa suprasannīkṛtāt yathārtha padavīka miśra-varād adhītya tad vṛtti catuṣṭaya vyākhyānam asmat sahita tuṅgavidyāgataḥ sāṅgaṁ yad akāri tat samāsena mayā kathyamānaṁ*

*śṛṇuta—prathamaṁ svena dūtī-dvārā vā kṛtābhiyogena yūnor milanaṁ sandhiḥ. tasya vṛttir vivaraṇam abhisārādir iti tataḥ pariṣvaṅga cumbana kucālambhanādhara pāna rūpānāṁ śṛṅgāra bhedānāṁ catuṣṭayam eva catuṣṭayam. tasya vṛttir bāhu bandhana bhaṅgyādir gaṇḍa sthale savilāsa mukha kamalāropaṇādir nakha kṣatādiḥ savaidagdhya daṁśādir iti. tato'nyonya narma lapitam ākhyātam. tasya vṛttiḥ paraspara jayākāṅkṣayā nigūḍhārtha prahelikādi prayoga iti (179)*

Lalitā said: "O Citre! I never even heard a word on this subject yet; this kind of explanation is only known to Tuṅgavidyā." Citrā said: "Tuṅgavidye! I swear on my head—explain this topic!" Then Tuṅgavidyā, who was too shy to speak herself, cast a smiling sidelong glance at one of Śrī Rādhikā's beloved girlfriends named Tuṅganarmā, an adolescent *brāhmaṇa*-girl who always delights Śrī Rādhā, who was completely undisclosed (free from controversy), and who was expert in joking and causing laughter. Tuṅganarmā then came a little bit closer and, looking at My smiling face, told Citrā: "Citre! We don't know the meaning of this in detail. But this Apsarā comes here again and again and has also humbly and eagerly pleased this excellent Miśra, who lives up to his name, so that she could study under him and explain these four theses to us. I will now briefly describe how she glorified them before us and Tuṅgavidyā along with all their limbs (*aṅgas* are limbs of Vedic knowledge), listen — First, there is the elaboration on how a young girl and a young boy meet, either directly or through the agency of some messenger-girl (*dūtī*); this is called *sandhi* and *abhisāra.* After that there are four kinds of different erotic stages, namely embracing, kissing, touching the breasts and drinking the nectar from the lips. Binding in the arms, making playful gestures of the cheeks on the lotusface, scratching with the nails and clever biting are the fourfold activities in this connection. After that there is an exchange of joking words and, with the desire of personal victory, revealing difficult riddles, concealing an intimate ambiguity."

*citrā sasmitam—tuṅganarman aśruta caraitad apūrvārtha vyākhyānam asmat karṇa gocarīkṛtaṁ bhavatyā tat kṛd vṛtter apyarthaḥ suṣṭhu nirucyatām (180) tuṅganarmā—ānandaṁ karotīti ānanda kṛt sambhogaḥ tasya vṛttiḥ śītkāra cakṣur nirmīlanādir iti. kiṁ ca kānta darpācāryādyavatāriṇā kalāpa priyeṇa siddha kumāreṇānena tat tad vigrahāntareṇaiva yat kalāpa vyākaraṇam āvirbhāvitaṁ tatrātyantopādeyatvena atiśaya rahasyatvena ca prakaṭaṁ aṅgadya bhaṅgyā nāma dheyāntareṇa ca yat kiñcit nigūhitaṁ tad bhavad vidha rasika snigdha vidagdha janair vidagdha buddhi sakhībhiḥ samam adhika vicāreṇa samanubhavanīyam iti (181)*

Citrā said with smiling face: "Tuṅganarman! You have made our ears perceive your unheard of wonderful explanations, therefore please elaborately describe to us the meanings of the *kṛd vṛtti* (active symptoms)." Tuṅganarmā said: Because it gives so much pleasure this enjoyment is called *ānanda kṛt.* Its symptoms are hissing, closing the eyes (the heroine closes her eyes after being satisfied), and the appearance of Kalāpa priya (a lover of Kalāpa Sanskrit grammar, or of peacockfeathers - Kṛṣṇa), the origin of Kāntadārpācārya and others. The Kalāpa-grammar has been revealed by this *siddha kumāra* (consummated lad) through these different *vigrahas* (bodies or grammatical compounds). Since this is very pleasing and confidential he did not reveal it in the open but concealed some of it under different names with different gestures. This is suitable to be realised by clever and saintly *rasikas* as yourself, along with these clever and intelligent *sakhīs,* after more consideration."

*campakalatā kiñcid vihasya—tuṅgavidye etad bhaṭṭa pādānāṁ dvāveva tatrāpyatīva sukumārau tat katham ekadaiva ṭīkā catuṣṭayaṁ lekhituṁ śaknotu (182) tuṅgavidyā—mugdhe nijendrajāla balenāyaṁ bhuja catuṣṭayam api prāduṣkartuṁ śaknoti (183) lalitā—satyaṁ satyaṁ vāsantika rāsollāsa mahotsave parama rāsa sthalī nikaṭa varti praviṣṭaka nāmāraṇya khaṇḍāntar nikuñjāntarāle'pi para-rāma ratnam apahartuṁ nikhila ballabī-vṛnda vañcanāya ca sva*

*paricāyakādbhuta nija mādhurī santatim avaguṇṭhya kuhaka balād evāneṇa caturbhujatvam āviṣkṛtam āsīt (184)*

Campakalatā slightly smiled and said: "Tuṅgavidye! This Bhaṭṭapāda has only two arms, and these two arms are also very tender. How was he then able to write four commentaries at once?" Tuṅgavidyā said: "O foolish girl! On the strength of his own magic this Bhaṭṭapāda is able to manifest four arms!" Lalitā said: "True, true! In the spring during the blissful Rāsa-festival, in a forest named Praviṣṭaka near Parāsalī[11] He reveals His four arms, so that He can steal the jewels of other men's wives within a *nikuñja*. To deceive all the cowherd women He conceals His own wonderful sweetness, which is His hallmark, by manifesting these four arms on the strenght of His own magic trickery."

*viśākhā— lalite satyam etat sarvam asya kuhaka bala vijṛmbhitam eva yat priya sakhyā saha gadya padyair narmālāpa goṣṭhyām tām jetuṁ nija kuhaka pāṇḍityena samprati vṛddhi vṛttim ācaratā pada dvayasya vṛddhiḥ kadācit kadācid yad anena kriyate tac cāsmābhir api dṛṣṭam asti (185) sudevī— viśākhe caturṇām eteṣām śāstrakāriṇām prāyeṇaika eva vyavasāyaḥ kathaṁ dṛśyate (186) nāndīmukhī- —sudevi etad vivaraṇam alpākṣareṇa tuṅganarmaṇā yad akāri tat kiṁ tvayā na hi śrutam (187) sudevī— yāvan grāmastha priya-sakhyāṁ tadānīṁ datta manaskayā mayā tat samyak tayā nāvadhāritam tat kṛpayā tvayaiva vistareṇa saṁkathya śrāvyatām (188)*

Viśākhā said: "Lalite! He surely displays all these magic tricks, for when He speaks with His *priya sakhīs* through different verses, He expands His expertise in trickery to defeat them in jest. Sometimes this person increases the buying and selling through two *padas*[12] or puns — that has also been noticed by us." Sudevī said: "Viśākhe! Why do I see these four compilers of scriptures acting in almost similar manners?" Nāndīmukhī said: "Sudevi! Didn't you hear what Tuṅganarmā has just briefly described?" Sudevī said: "At that time I was concentrating on my *priya sakhī* in the village of Yāvaṭa, hence I could not follow it so well. So please tell me everything in full detail."

*nāndīmukhī—sudevi śrūyatāṁ vastuta ete catvāraḥ kuhaka bhaṭṭa nāmā eka eva kumāro bhavati. sa eva kṛtya bheda vinoda sampādanāyātmanaḥ prakṛṣṭatara kuhaka prabhāvāt prakaṭitenaikena vigraheṇaiva 'kānta darpācārya' iti apareṇa 'śyāmala miśra' iti padavīm adhyārūḍho vartate. alīka rāja paṇḍitena samaṁ tu sphuṭam asya pṛthag vigrahatā nāstyeva kiṁ tvayam eva sadā dharmī kumāraḥ sphuṭam atra vilāsa viśeṣollāsakāraṇāya kiñcit prakāśa bhedenālīka rāja paṇḍiteti nāmāntaram urarīkṛtya kāmam ātmīyānām ātmanaś ca paramānanda kallolam āsphālayan viharate (189) tato'ham— haṁ ho yac caturbhujatvādika līlāyitam akhilam asmābhiḥ siddhatā prabhāvair evāvirbhāvyate. tan mūrkhābhirābhir ugrābhiḥ kuhaka bhaṭṭābhir nija nikṛṣṭa kuhaka prabhāvair eveti santatam udghūṣyata. iti mad vacaḥ samākarṇya sarvāḥ—anena siddha gosvāminā sva prabhāveṇa nijālīkatāpi siddhī sampādya sva mukhenaiva paraṁ nirdhāritā vyadhāyiti sarvair nirbharam ullāsyamāne hāsa kutūhale (190)*

Nāndīmukhī said: "Sudevi! Listen! These four men are actually one lad known as Kuhaka Bhaṭṭa. On the strength of his excellent magic trickery this young bachelor Kuhaka Bhaṭṭa accomplishes His own pleasure games with different activities by manifesting one form with the title 'Kānta darpācārya' and then another one with the title 'Śyāmala Miśra'. Obviously this Śyāmala Miśra has no separate form from Alīka-rāja Paṇḍita, but this lad Śyāmalācārya is

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[11] A village one km. east of Mount Govardhana, parallel to the village of Anyor. The village's name is derived from the original Sanskrit name Para Rāsa-sthalī, which means 'the other place of the Rāsa-dance'.

[12] Two *padas* may refer to Kṛṣṇa's *avatāra* as Vāmana, in which He tricked Bali out of his kingdom by taking two steps or *padas*. It can also refer to two of the four commentaries on buying and selling Kṛṣṇa has written as Alika Rāja Paṇḍit or Kuhaka Bhaṭṭa.

always virtuous— He clearly accepted an alter ego under the alternative name of Alīka Paṇḍita Rāja, to make His pastimes especially pleasant so that He can freely enjoy expanding His blissful turmoil with his relatives." After this I said: "Haṁ ho! These four-armed forms have been playfully manifest by Me on the strength of My perfection. Therefore these foolish women, these ugly-natured professors of trickery have constantly proclaimed this on the strength of their own inferior magic!" Hearing My words, everyone said: "On his own strength this *siddha gosvāmī* has accomplished His own falsehood, and He is ascribing it to us by just pointing it out through His own mouth." Everyone began to laugh, particularly delighted by this kind of fun.

*ahaṁ svagatam—bho āścaryam āścaryam amībhir vāvadūka ballabībhir vacana prakāśa paripāṭībhir bāḍham alīkataiva mayi siddhīkṛteti manasi vibhāvya lajjayā māyā tad anākarṇita mudrayaiva tāḥ suṣṭhvavadhāryeva kiñcid vihasya vyāhṛtam bho mugdhāḥ yauvanāndhāḥ vilāsinyaḥ yadyatra na hi vaḥ pratītis tarhi sarveṣaṁ samakṣam eva sva siddhiṁ darśayaṁ prathamam asyāḥ kaṇṭhe vanamālā bhavāni iti vihasya campakalatām upasarpan 'vayasya siddhasya tava para ramaṇī sparśaḥ parama nyāya' iti vihasya vadatā madhumaṅgalena nivartito'haṁ avadam— sakhe siddhasya siddhayā saṁyogo mithaḥ paramānanda lābhāyaiva bhavati. uktaṁ ca śrī nāradena—'paramānanda lābhāya sva yūthyām eva saṁśrayed'iti. iti niśamya hasantīṣu sarvāsu paramānanda janita kampādi sāttvika vikārān bhayenevācchādayantī campakalatā prapalāpya kuñjāntarāle praviṣṭā rādhāṁ pṛṣṭhe samāliṅgya nilīmāsīt (191)*

I said to Myself: "Bho! How amazing! How amazing! Through clever puns, all these talkative cowherd girls have established Me as a liar!" Thinking like this I became shy and pretended not to have heard all this. Then I thought about it nicely and slightly smiling I said: "Bho! Innocent, playful girls, that are blinded by your own youthful beauty! If You don't have faith in these perfections, then I will show My own perfections right here, in front of everyone! First I will become a jewel-string or a forest flower-garland around Campakalatā's neck!" Saying this I went up to Campakalatā, but Madhumaṅgala stopped Me, jokingly telling Me: "O pal! You are a *siddha puruṣa*, it is greatly improper of You to touch another man's wife!" I said: "Friend! *siddhas* associate with other *siddhas* for attaining paramount transcendental bliss. Besides, Devarṣi Nārada has said: *paramānanda lābhāya sva yūthyām eva saṁśraye*— "To attain paramount transcendental bliss people meet with their own flock." Everyone laughed after hearing this and, concealing *sāttvika* ecstatic symptoms like trembling, Campakalatā fearfully fled from that place and hid herself within a *kuñja*. Clasping Śrī Rādhā at Her back, it was as if she merged with Her."

*tato'haṁ citrāṁ mauktikāni haste cālayann uktavān—citre samakṣam atrāgatya mauktika mūlyaṁ śṛṇu śṛṅgāra karma vicakṣaṇāyās tava mūrti mañjuṣikāyāṁ tat sādhanāni bahūni santīti tvat prāṇa preṣṭha-sakhyā kathitam asti tair vicitra śṛṅgāreṇa mat pratyaṅgāni tathā bhūṣaya yathā'haṁ api tvad vakṣaḥ stha kāñcana ghaṭa dvayam ardha candra patrāṅkurādibhiḥ santoṣeṇālaṅkṛtya tvat kauśala viśeṣaṁ tvat priya sakhī rādhikā puratah suṣṭhu saṁkīrtyatāmānandayāmīti (192) tac chravaṇataḥ sakrodhaṁ citrā—aye aviratamati vikaṭa bhaṇḍatoccaṇḍa caṇḍikāviṣṭa aye trijagati prasiddha dhṛṣṭatodbhaṭa śaṭha bhaṭṭa parārdha purī pragāḍha mahā samrāḍ vara jhaṭiti sākoṭa bāṭikā kuraṅga kuṭumbinī kula naṭa tvad yogyābhis tat tat sādhana karma karmaṭhābhis tābhir eva sa-santoṣaṁ su-citritena bhavatā tā eva suślāghaṁ susvareṇa santatam anukīrtyantām itas tvaritam apasaratu svāmī. ityākarṇanena jāta hāsāḥ sarvās tāṁ suṣṭhu tuṣṭuvuḥ (193) tad anu nāndīmukhī—gokula maṅgala sakala gokula jana jīvātu mukha candra prakāśaṁ bhavantam akasmād vimanaskam iva saṁvīkṣya bhavad ekāyuṣāṁ asmākaṁ hṛdayāni marma braṇa vedanā vahni jālitānīva sphuṭanti santi tatas tan nidānam avaśyaṁ kṛpayā prakāśyatām yathā bhagavatī dvārā tat pratīkāraṁ jhaṭiti niṣpādya śrīmantaṁ bhavantaṁ bāḍham ānandyaivātmānaṁ sandhukṣayāma (194)*

Then I tossed the pearls around in My hand and told Citrā: "Ayi Citre! Come before Me and hear the price of the pearls. 'Your form is the jewel-box of expertise in the activities of eros (*śṛṅgāra)* wherein there are many ornaments to accomplish that *śṛṅgāra* (make-up or erotic play).' All this was described by Your heart's girlfriend Śrī Rādhikā. Therefore decorate each of My limbs likewise with different of such wonderful ornaments, so that I can also become satisfied by marking the two golden jugs (breasts) on your chest with pictures of half moons (nail marks), leaves and sprouts. Then I will glorify your special dexterity before your dear friend Śrī Rādhikā in the best way possible, and thus delight Her." Citrā became angry when she heard these words and said: "Ohe! You who have become easily angered by being constantly deceived in a great way! O Great emperor of a city filled with innumerable cruel and extremely aggressive machos, that are notorious throughout the three worlds! O family-actor for the wife of a deer in a safe garden (surrounded by a rampart)! Why don't You constantly glorify these *gopīs,* that are suitable for You and that are expert in such ornamentations, with a nice voice, when You are decorated by them to Your satisfaction? Let their *svāmīs* (husbands) stay far away from here!" Hearing this, these smiling-faced *gopīs* praised Citrā in a beautiful manner. After that Nāndīmukhī said: "O source of auspiciousness for Gokula! The shining of Your moon-like face is the only life-support for the herb-like hearts of the people of Gokula! When we suddenly see that face dim, our hearts begin to scorch in the fire of agony, since You are our very life! This is clearly visible— therefore please reveal to us the reason for this, so that Bhagavatī Paurṇamāsī can quickly find a cure for it and can make You very happy and beautiful once more. Thus I will also be happy again!"

*iti nāndīmukhī vacanam ākarṇya savaiklavyam iva mayoktam—nāndīmukhi śrūyatām adṛṣṭāśrutacara cāru cāturya nirvadya mahā vaidagdhya vividha sudurbodha narma karma svādhyaya prathamācāryāyāḥ samasta kalyāṇa guṇa maṇi mañjuṣāyāḥ sva parijana-gaṇa jīvanībhūta smita nava ghanasāra suvāsita bhāṣita pīyūṣāyāḥ śacyādi saubhāgyavatī-vṛnda varṇyamāna saubhāgyabharāyāḥ santatam indirādi gaurīgaṇa mṛgyamāṇa saundarya rasa sphurita nakhāñcala pratīkāyāḥ sura nara-gaṇa gandharva vidyādhara muni-vara-vandita bhuvaneśvarī śata vandyamāna padāravindāyāḥ samasta vaikuṇṭhato'pi paramottama parama vyomato'pi bṛihita mahā-mahimottara vṛndāṭavī mahā-yogapīṭha mahā siṁhāsane saṁbhṛta mahā ratnābhiṣekāyāḥ mahā devyāḥ sudhā sāgara mathanotthita rādhetyakṣara yugala ghanībhūta tat sārāṁśa kalasa dvaya vinirmita rādheti nāma dheyād apūrvāmṛta sāra— vikāra viśeṣeṇāpyāyita śītkārita caturdaśa bhuvanāyāḥ santata saurabhya niravadhi saundarya nistula kaumalya nirbhara varāruṇyādi vinirjita raktotpala kula caraṇa paricaraṇaika jīvine sakala varivasyāviśāradāya mahyaṁ svayam āhūyāsaṅkocatayā mat kāmita pratyaṅga sevā yat tayā na dīyate atas tasya mayi madhurāṁ prītim anavadhārya tat pūrṇāṁśāṁ yathārtha nāmnīṁ tuṅgavidyāṁ bhagavatī mukhāt niśamya satvarābhīṣṭa lābhāya enāṁ gurutvenāsādyāsyāḥ sakāśāt mahā devī mantra rājaṁ didīkṣiṣur ahaṁ tvāṁ bhagavatyadvitīyāṁ prapanno'smi (195)*

Hearing Nāndīmukhī's words I pretended to be distressed and said: "Nāndīmukhi! Listen! (This great goddess Rādhā's) beautiful intelligence and captivating great cleverness is unseen and unheard (matchless), She is the foremost female *ācārya* in the Vedic study of various activities of laughter and joking, and a jewel-box of all jewel-like auspicious attributes; Her ambrosial speech, which is scented by the fresh camphor of Her smile, is the very life of all Her friends and maidservants, Her great fortune is described by Śacī, the Queen of heaven and other beautiful fortunate ladies, the splendour of Her nail-tips, that are displayed in the *rasa* of beauty, is constantly sought by Lakṣmī and other golden-complexioned beauties, Her lotusfeet are praised by hundreds of goddesses of fortune, the universal goddesses, who are themselves praised by demigods, men, Gandharvas, Vidyādharas and a host of sages, She is showered by great jewels on the great throne in the great Yogapīṭha-Mandira in Vṛndāvana, the abode which is more glorious than even Vaikuṇṭha, which is itself again situated at the zenith of the *paravyoma* (spiritual world), the two syllables of Her name 'Rā-dhā' are made of two

jugs that consist of the essence of the essence of condensed nectar, that have arisen after the churning of the great ocean of nectar (while the churning of the phenomenal milk ocean yielded only one jug of nectar), and through this transformation of the wonderful essence of nectar the fourteen worlds are soothed and delighted. The lotusfeet of this celebrated great goddess defeat the red lotusflowers with their constant fragrance, their boundless beauty, their matchless tenderness and their excessive redness. The service of such lotusfeet is the only life support. Since that Rādhā has not personally called for Me, who am expert in all kinds of devotional service, to give Me the service of each of Her limbs without hesitation, I understand that She has no sweet love for Me, and I now swiftly approach Tuṅgavidyā, since I have heard from Bhagavatī Paurṇamāsī's mouth that she lives up to her name as Rādhā's full *svarūpa*, as My Guru, to have My desires fulfilled. Desiring to get initiated into the regal *mantra* of Mahādevī Rādhā I have now joyfully attained you, who are non-different from Bhagavatī Paurṇamāsī."

*nāndīmukhī vihasya— sulakṣaṇa prathamaṁ tāvat śāstrī nirṇīta gurūpasattir vidhīyatām (196) mayoktaṁ— bhadraṁ vacaḥ prathamaṁ guru śiṣyayoḥ parīkṣaiva nyāyyā. tatas tisras triyāmāḥ kutrāpi nirjana kuñje kṣaṇe mahilāṁ kṣaṇe pumāṁsaṁ māṁ sampādya sva vidyāyāḥ prabhāvam asau darśayatu. tato viśrabhya paramu sambhrameṇa mayāpyaś caraṇa yāvābharaṇa śroṇi murdana vakṣoja kaṇḍūyana veṇī bandhanādi paricaryāsu sarvopekṣayā kriyamāṇāsu suprasanneyaṁ tvat sevayā paramu prasannāsmīti nirucya māṁ manobhavānanda-kara nikuñja maṇḍapa vedikāṁ prāpayya bho vicakṣaṇa mad vakṣaḥ sthala kārtambara maṅgala ghaṭa yugalaṁ sva kara yugalena spṛśan mṛgamada kuṅkumādi paṅka lepa pūrvakaṁ maṇi puṣpa mālābhir veṣṭayetyādi bhāṣita mantrair ghaṭaṁ sthāpayitvā sva vakṣoja mahā prasada kuṅkumena mama lalāṭādiṣu tilakaṁ kṛtvā mṛgamadena mad vakṣasi mahā devī nāma mudrāṁ abhilikhya bāhu dvayaṁ ca taccaraṇa-cihna saubhāgya mudrābhir aṅkitīkṛtya sva kaṇṭhād ekāvalī mālām uttārya mat kaṇṭhe nidhāya mama vakṣaḥ pārśvayoḥ sva kucau aṁsa dvaye bāhulate mukhe ca svādhāram aparāṅgānyāgamānabhijñena mayā sphuṭaṁ ajñātanyapi paramāgamācāryeyaṁ svayaṁ tad arpaṇa sthāne 'rpayatu iti ṣaḍ aṅgāni vinyasya 'ṣaḍ akṣara mantra rājasyāsya svayambhū ṛṣir gāyatrī chandaḥ śrī gāndharvā devatā sa bindu prathama varṇo bījaṁ śaktir upāsyopāsakayor mithaḥ suyukta rati janana pūrvakābhīṣṭa kāma siddhaye viniyogaḥ ityādi pūrvāṅgaṁ yathāvidhi sampādya 'atha svīya saras tīra kuñja raṅgasthale mudā. sabhyānālīgaṇān bhaṅgyā dhinvantīṁ narma nartanaiḥ.*

Hearing this, Nāndīmukhī laughed and said: 'O Sulakṣaṇa (boy with good characteristics)! If that is so, then first render service to the Guru as is prescribed by the authors of the scriptures!" Then I said: "Good idea! First the Guru and the disciple should test each other, then let Tuṅgavidyā show Me the prowess of her knowledge for three nights in a solitary *kuñja*, making Me sometimes a woman and sometimes a man, and thus attaining a reputation of fame. After that I will faithfully and respectfully decorate this Tuṅgavidyā's feet with lac, massage her buttocks, scratch her breasts, open her braid and offer praises to her. When all this is accomplished, that Tuṅgavidyā will be very pleased with Me and will sweetly tell Me: "I am most pleased with the quality of Your devotional service." Then she will place Me on a platform in a *nikuñja* which incites erotic pleasures and tell Me: "O Vicakṣaṇa (expert one)! Touch these two auspicious golden jugs on my chest and anoint them with unguents of musk and vermilion before surrounding them with flowergarlands and jewelled necklaces." Then with *mantras* she will establish the auspicious jugs (ceremony conducted before a sacrifice), and place *tilaka* on my forehead and all the other proper parts of the body with the *mahā prasāda* of *kuṅkuma* from her breasts. With musk she will write the syllables of the holy name of Mahādevī (Rādhā) on My chest and mark My arms with the auspicious marks of Her lotusfeet and so. Then she will take a one-string necklace from her own neck and place it around My own neck, place her breasts on the two halves of My chest, her vine-like arms around My shoulders, and her lips on My mouth. Let this paramount Vedic teacher

Tuṅgavidyā thus personally bestow the different ingredients on Me, who am utterly ignorant of the Vedic rituals, at the six proper places. This six-syllable king of *mantras* has Svayambhū for Ṛṣi (that must be remembered before commencing the practise), Gāyatrī for the meter and Śrī Gāndharvā as the deity (that must be praised afterwards). The power will be given to the first syllable, or *bīja*, with a *bindu (anusvara* or dot). It creates the proper mutual love between the worshipped and the worshipper and has been entrusted for the sake of getting one's desires fulfilled. In this way you will accomplish the previous limb according to the rules. After this she also gives love to her own girlfriends by blissfully dancing with humorous gestures on the stage in a *nikuñja* on the bank of Her own lake.

*gaurīṁ raktāmbarāṁ ramyāṁ*
*sunetrāṁ susmitānanāṁ*
*śyāmāṁ svābhīṣṭa sādhikāṁ*
*rādhikāṁ āśrayet sadā*

"I take shelter of this Gaurī who wears a red dress, who has beautiful eyes in Her slightly smiling face and who is very lovely to behold, who is Śyāmā and who fulfills all of Śyāma's desires." *iti dhyānaṁ ca sucirāṁ kārayitvā kṛpayā mahyaṁ kāmine kāmabīja puṭitaṁ mantra rājam upadiśya māṁ kṛtārthī karotu* — "After giving Me this long meditation may she bless a lusty boy like Me by giving Me the king of *mantras* which is contained (in the beginning and end) by the *kāma bīja*. After that:

*mahābhāvojjvala cintā ratnodbhāvita vigrahām; sakhī praṇaya sad gandha varodvartana suprabhām*
*kāruṇyāmṛta vīcībhis tāruṇyāmṛta dhārayā; lāvaṇyāmṛta vanyābhiḥ snapitā glapitendirām*
*hrī paṭṭa-vastra guptāṅgīṁ saundarya ghuṣṇāñcitām; śyāmalojjvala kasturī vicitritā kalevarām*
*kampāśru pulaka stambha sveda gadgada raktatāḥ; unmādo jāḍyam ity etai ratnair navabhir uttamaiḥ*
*kḷṛptālankṛti saṁśliṣṭāṁ guṇālī puṣpa mālinīm; dhīrādhīratva sad vāsa paṭavāsaiḥ pariskṛtām*
*pracchanna māna dhammillāṁ saubhāgya tilakojjvalām; kṛṣṇanāma yaśaḥ śrāvavataṁsollāsi karṇikām*
*rāga tāmbūla raktauṣṭhīṁ prema kauṭilya kajjalām; narma bhāṣita niḥsyanda smita karpūra vāsitām*
*saurabhāntaḥ pure garva paryaṅkopari līlayā; niviṣṭāṁ prema vaicittya vicalat taralāñcitām*
*praṇaya krodha saccolī bandha guptī-kṛta stanām; sapatnī vaktra hṛcchoṣi yaśaḥ śrī kacchapī ravām*
*madhyatātma sakhī skandha līlā nyasta karāmbujām; śyāmāṁ śyāma smarāmoda madhūlī pariveśikām*
*tvāṁ natvā yācate dhṛtvā tṛṇaṁ dantair ayaṁ janaḥ; sva dāsyāmṛta sekena jīvayāmuṁ suduḥkitam*
*na muñcec charaṇāyātam api duṣṭaṁ dayāmayaḥ; ato gāndharvike hā hā! muñcainaṁ naiva tādṛśam*
*premāmbhoja marandākhyaṁ stavarājam imaṁ janaḥ;*
*śrī rādhikā kṛpā hetuṁ paṭhaṁs tad dāsyam āpnuyāt*

"Her transcendental form is born from the blazing thought jewel of *mahā-bhāva,* She is anointed with the excellent, nicely fragrant ointment of the love of Her girlfriends, and Her bodily luster is very effulgent.

(In the morning) Her body is bathed with waves of nectar of compassion, (at noon with) a stream of the nectar of youth, and (in the evening with) floods of the nectar of elegance. In this way She makes Indirā (Lakṣmī)-devī wilt.

She conceals Her limbs with the silken garment of bashfulness, anoints them with the vermilion of beauty and pictures them with brilliantly blackish musk.

She is decorated with the nine best jewels (of loving ecstasy): shivering, shedding tears, goosepimples, being stunned, perspiration, faltering voice, redness, madness and inertia.

She is decorated with a flower garland consisting of all Her different attributes, and Her body is anointed with the fragrant powders of the calm-and not-calm mood.

Her braid is made of hidden anger, Her shimmering *tilaka* of fortune, and Her ears are beautifully and blissfully decorated with the hearing of Kṛṣṇa's name and fame.

Her lips are reddened by the betelnuts of passionate love, Her eyes are marked with the eyeliner of love's crookedness and the stream of Her humorous words is scented with the camphor of Her slight smile. She sits in the inner chamber of Her bodily fragrance on a sofa of pride, and She wears an oscillating locket of *prema vaicittya* around Her neck.

She conceals Her breasts with a nice bodice of loving anger, and She makes the hearts of Her rivals wilt with the beautiful Vīṇā-sound of Her fame and glories. She playfully places Her lotuslike hand on the shoulder of Her girlfriend named adolescent beauty and She serves Śyāma the sweet blissful wine of erotic mellows.

"This person takes a straw between the teeth and offers his obeisances unto You, praying that You may shower him with the nectar of Your devotional service and thus revive this miserable wretch. O Gāndharvike! A compassionate person does not turn down even a wretch who surrenders to him. Therefore, alas! Also do not this person, who is similarly surrendered to You!" Anyone who recites this Premāmbhoja Marandākhya Stavarāja, which unshackles Śrīmatī Rādhikā's grace, will be blessed with Her devotional service."

*imaṁ stavarājam apyupadiśatu tataḥ śrī guror labdhābhīṣṭa kāmo'smi iti sa-gadgadaṁ vadantaṁ sakampaṁ taccaraṇa-kamalayoḥ patitaṁ māṁ sānandaṁ samutthāpya samāliṅgya svādharocchiṣṭa pīyūṣa prasādaṁ saṁbhojya ca svamukhodgīrṇa tāmbūlaṁ manmukhe vitaratu. brahmacāriṇo mama tāmbūla bhakṣaṇam anucitam iti cet tarhi karpūra vāsita nija mukha vāsena man mukha śuddhiṁ vitanotu. tataḥ kṛtārthena mayaitad abhīpsitāni anyānyapi bahūni ca muktāphalāni dakṣiṇātvena samarpyamāṇāni kṛpayā svīkṛtya mām anugṛhnātu (197)*

May she also instruct Me into this king of *stavas*. Then, with faltering voice and shivering body, I will utter the words 'From Śrī Guru I have attained the fulfillment of My desires". Then I will fall at her lotusfeet, she will blissfully lift Me up and embrace Me, feeding Me the nectar of her leftover eatables and chewed betelleaves, which arises from her own bliss, by pushing them into My mouth. And if I say: "*brahmacārīs* like Me should not eat betelleaves!", she should purify My mouth with her own camphor-scented mouth-refresher. Then I will become blessed and give her a *dakṣiṇā* of the desired pearls and many other kinds of associated gems. May she accept them all and thus bestow her grace upon Me."

*iti niśamya sarvāsu sasmitaṁ tuṅgavidyā mukham avalokayantīṣu tayāpy ucchalitāntarānandam āvṛtya bhrū-bhaṅgena saroṣam iva māṁ īṣad avalokya bhāṣitam—nāndīmukhi tvaṁ siddhā tapasvinyasi tasmād etad vidhinā tvam evainaṁ dīkṣaya tadāsya siddhato mantra grahaṇāt svābhīṣṭa kāma lābho jhaṭiti saṁpatsyata ita vyāhṛtya sakrodhaṁ gṛhāya gacchantīṁ kareṇa gṛhītvā vyāghoṭya viśākhā vihasya nāndīmukhīṁ prāha—nāndīmukhi asya samprati prāpta vyalīkasya dīkṣā dāne mahāṁ eva pratyavāyaḥ syād ityācāryeyaṁ tvāṁ prati krudhyati (198) nāndīmukhī—mithyāvādini viśākhe sakala sad dharma rājīva bandhor gokula rājasya sat tanaye katham alīka parivādam āropayasi (199) viśākhā—tubhyaṁ śape satyam evaitat doṣam (200) nāndīmukhī—kas tāvad doṣaḥ (201) viśākhā—ucchiṣṭa bhojanam (202) nāndīmukhī—kasya (203) viśākhā—dāsyāḥ (204) nāndīmukhī vihasya—kā tāvat sā dāsī (205) viśākhā—śākoṭa vana vāsinī kācin māyayā gopīva bhūtvā kaṁsa bhṛtya govardhana malla gṛhiṇīm āsādya tām uvāca—candrāvali tvaṁ bhuvaneśvaryāś caṇḍikāyāḥ priya paricārikāsi ahaṁ api tad gaṇa madhye ekāsmi tataḥ sneha bhareṇa tvat sakhītvam icchāmi. tacchrutvā samīcīnam etad ityāliṅgya sā candrāvalīyāṁ sakhyena parijagrāha saiva (206)*

Hearing this, all the *gopīs* smiled slightly and stared at Tuṅgavidyā's face. Tuṅgavidyā also, concealed the ecstasy swelling within her heart and cast a sidelong glance at Me with frowned eyebrows, pretending to be angry with Me. Then she told Nāndīmukhī: "Ayi Nāndīmukhi! You are a *siddha* ascetic, therefore only you can give this boy initiation according to the rules. When He takes *mantra* from such a *siddha,* He will very quickly attain the fulfillment of His desires!" Saying this, she angrily started for home, but Viśākhā held her

hands and brought her back, laughing and telling her: 'Nāndīmukhi! Now if You give initiation to this Śrī Kṛṣṇa, you will get in great trouble because this *ācāryā* is angry with you!" Nāndīmukhī replied: 'Ayi! Viśākhe, you liar! What kind of false accusation has the saintly son of Śrī Nanda, the king of Gokula, who is like the sun (friend) for the lotus of all virtue, insinuated against you?" Viśākhā: "I swear you that He really did something wrong!" Nāndīmukhī: "What did He do wrong?" Viśākhā: "Eating the remains of someone else's food." Nāndīmukhī: "Whose food?" Viśākhā: "The food of a maidservant." Nāndīmukhī smiled and asked: "Who is that maidservant?" Viśākhā: "In Śākoṭa-village is a woman who, trough an illusory potency, has assumed the form of a *gopī* and who came before Candrāvalī, the wife of Kaṁsa's servant Govardhana Malla, telling her: "Ayi Candrāvali! You are a very dear worshipper of the universal goddess Caṇḍikā, and I am one of the main associates of Caṇḍī-devī. For this reason I am very affectionate towards you and wish to establish a deeply affectionate relationship of friendship with you." Hearing this, Candrāvalī said: "That is all right", embraced her and accepted her as a friend. It is this maidservant I am talking about."

*nāndīmukhī—saiva kā (207) viśākhā—apūrvā padmā sā sarvatra prasiddhā bhavatyāpi jñāyate (208) nāndīmukhī—kiṁ tad ucchiṣṭam (209) viśākhā— tan mocakādhara kūpī sthitaṁ parama pāvanaṁ madhu (210) etan niśamya kiñcit smayamānāṁ rādhikām avalokayantas tat sabhāsadaḥ sarve jaṇā jahasuḥ. tato nāndīmukhī—viśākhe kenāpyetad dṛṣṭam asti (211) viśākhā—atha kim (212) nāndīmukhī—kena (213) viśākhā— vividha giridhātu paricchadānānetuṁ priya sakhyā gāndharvayā preṣitābhyāṁ mallī bhṛṅgībhyāṁ mānasa gaṅgā nikaṭoṣara taṭe prakaṭam evaitat parama pāvanaṁ karma puraśva eva sākṣād avalokyāgatya sarvāsāṁ purato vivicya kathitam (214) nāndīmukhī sacintam iva sakala gokula jīvanībhūtasyāsya kathaṁ tad doṣa dhvaṁso bhavati (215) viśākhā—prāyaścittācaraṇenaiva (216) nāndīmukhī—tato bhagavatītas tad doṣa vihita niṣkṛtiṁ sampādya puruṣottamam enaṁ śuddhaṁ vidhāya dīkṣayantu bhavatyaḥ (217)*

Nāndīmukhī: "Who is she?" Viśākhā: "This wonderful Padmā is famous all around, you must surely know that." Nāndīmukhī: "What were her remnants?" Viśākhā: "The most pure honey in the well of her black lips." Hearing this, everyone present looked at Śrī Rādhikā's slightly smiling face and began to laugh. Then Nāndīmukhī said: "Viśākhe! Has anybody seen this?" Viśākhā: "Sure!" Nāndīmukhī: "Who has seen it?" Viśākhā: "My *priya-sakhī* Gāndharvā sent Mallī and Bhṛṅgī (two low-caste girls) out to collect various mountain pigments. The day before yesterday they saw this most sacred activity on the outskirts of a barren land near Mānasa Gaṅgā and then came to the *gopīs* to tell them all they had seen." Nāndīmukhī pretended to be pensive and said: "How can this misdeed of Śrī Kṛṣṇa, who is the very life of Gokula, be destroyed?" Viśākhā: "By performing acts of atonement." Nāndīmukhī: "If that is so you must give this Puruṣottama initiation according to pure injunctions, after making Him learn from Bhagavatī Paurṇamāsī what kind of atonement He should perform."

*tac chrutvā campakalatā prāha—mugdhe ujjvala maṇi saṁhitāyām eva vivṛto'sti tan niṣkṛti vidhir bhavatyāḥ prāyeṇa gocaro na bhavatīti tayaiva kathā prasaṅge kathitam asti (218) nāndīmukhī—atra tat saṁhitāṁ kas tāvajjānāti (219) campakalatā—priyasakhī gāndharvaiva (220) nāndīmukhī—adhunā sā kilātra sabhā madhye na vidyate tat katham idaṁ jhaṭiti nirvahatu (221) viśākhā—tad advitīyeyaṁ tato tato'dhīta sandarbha tat saṁhitā lalitā nirantaraṁ tad abhyasantī suṣṭhu tajjānantī tan nirūpayiṣyati (222) nāndīmukhī sakāku—sakhi lalite vicārya yathocita niṣkṛtir ādiśyatām (223) lalitā kiñcid vihasya—priya sakhi kṛta vyalīko jano yadi sabhā madhye svayam āgatya niḥśeṣaṁ svayam aghaṁ niṣkāpaṭyena nivedyānutapati tadaivāsya prāyaścittaṁ kāryate iti purāṇa-kṛdbhir nirṇītam asti. tathāhi saṁkathya svam aghaṁ goṣṭhyāṁ paścāt tapati ya sphuṭam tasyaiva niṣkṛtiḥ sāṅgā munibhiḥ kāryate'khilā iti. ityākarṇya nāndīmukhyāṁ manmukhaṁ sākūtam ālokayantyāṁ mayi ca subala madhumaṅgalābhyāṁ saha lalitā savidham āsādya kiñcid vivakṣamāṇe sati (224)*

Hearing this, Campakalatā said: "Foolish girl! The means to atone for this sin are described in the Ujjvala Maṇi Saṁhitā. They are usually not perceivable by you, therefore they have been verbally described by Paurṇamāsī." Nāndīmukhī: "Who is here who knows this Saṁhitā?" Campakalatā: "Only my dear *sakhī* Gāndharvā." Nāndīmukhī: "Right now She is not present in this assembly, therefore how can this atonement quickly be accomplished?" Viśākhā: "This Lalitā is Gāndharvā's double, she has learned that Samhitā along with its *sandarbhas* (discourses) and she is constantly practising, therefore she knows them perfectly well—she will ascertain it!" Eagerly Nāndīmukhī said: "*sakhi* Lalite! After due consideration, order a suitable atonement!" Lalitā slightly smiled and said: "*priya sakhi*! If the offender will personally come to the assembly and honestly and elaborately confesses his own sins and then show full repentance, that would be the right atonement— so it has been defined by the wise compilers of the Purāṇas: *saṅkathā svam aghaṁ goṣṭhyāṁ paścād tapati ya sphuṭam; tasyaiva niṣkṛtiḥ sāṅgā munibhiḥ kāryate'khilā*. Such a person would have atoned along with the root (uprooting even the tendency to sin again)." Hearing this, Nāndīmukhī meaningfully glanced at My face. I then came to Lalitā, taking My pals Madhumaṅgala and Subala along, and revealed the desire to make a statement."

*viśākhā prāha— he vīra kāmāturāṇāṁ na ghṛṇā na lajjeti svabhāvataḥ kāminā tvayā yat kṛtaṁ tat kṛtam eva adhunā tvetasyāḥ puro vivicya tat sarvaṁ kathaya (225) tato'haṁ smitam apavārya sānutāpam iva—lalite caturthe'hani vighaṭita gavānveṣaṇe gauri tīrtham evāptasya mama gaurī mandirān niḥsṛtya kācid gaurī sahacarī carcikā haṭhena mad urasi savya kucenāhatya mādhavī catuḥ śālikāntarālaṁ mām ānīya kampamānasya mama mukhe tāmbūla carvitaṁ pradāya yat kiñcit kṛtavatī tan mohito ahaṁ kim api nāvedişam. paraśvo'pi suvarṇa sūtreṇa vividha kusumair grathita mālām ādāya rādhākuṇḍa taṭa nikuñja nāgarīṁ gāndharvām anusmarato mama mālyaharaṇa kuṇḍa taṭa nikaṭa mandārodyāna parisare sā carcikā punar apyāvirbhūya balenaiva mama vāma gaṇḍaṁ paricumbya mukhe svādhara pīyūṣam arpitavatī tad etad agha yugala nirūśāya tan mukha kamalocchiṣṭa madhupāna rūpaṁ prāyaścittam ādiśatu bhavatī (226)*

Viśākhā said: "O hero! Persons who are suffering the pangs of lust feel no shame or disgust at all. Therefore whatever a naturally lusty person like you has done he has done. But now please reveal all events to Lalitā after proper consideration." I then stopped smiling and spoke as if repenting—'Lalite! Four days ago I was collecting My scattered cows when I came to Gaurī Tīrtha and a female associate of Gaurī suddenly came out from the Gaurī Mandira and struck My chest with her left breast. Then she took Me to the square of Mādhavī-vines and placed her chewed betelleaves into My trembling mouth. I was deluded by everything else she did to Me and I can't remember anything anymore! The day before yesterday again, I took a flower garland with Me, strung on a golden thread. Constantly meditating on Gāndharvā, the heroine of the *nikuñjas* on the bank of Rādhākuṇḍa, I gradually arrived in the Mandāra garden on the bank of My Mālyaharaṇa Kuṇḍa. There this Carcikā (the aforementioned associate of Gaurī) again appeared and forcibly kissed Me on the left cheek, placing the nectar of her lips into My mouth. Please grant me permission now to atone for these two sins by drinking the honey-remnants from her lotus-like mouth."

*madhumaṅgalaḥ vihasyāha—vayasya bhadrataram idaṁ niṣkṛtaṁ yat tad aghasyaiva vṛddhiṁ vitanoti (227) tato'haṁ—dhiṁ mūrkha kim api na jānāsi 'viṣasya viṣam auṣadham iti. yathā—vahni santāpato nāśyed vahni santāpajo braṇa' iti. evaṁ 'darayet kaṇṭakaṁ viddhaṁ kaṇṭakenaiva paṇḍitaḥ'. ityādivad ucchiṣṭa bhojana doṣam ucchiṣṭa bhojanam eva darayati (228) madhumaṅgalaḥ—evam vidha pāpa vyādhi cikitsāyāṁ tvam eva sad vaidyo'si tat kiṁ lalitām anuvartase (229) tato'haṁ—sakhe 'jñāta sāro'pi khalvekaḥ sandigdhaḥ syāt sva karmaṇīti cikitsakasyāpi cikitsā anyaiḥ kriyata eva (230) iti niśamya lalitā smayamānā prāha— he deva devyā saha devasyaiva saṅgaḥ sampatsyate tat katham*

*asmākaṁ mānuṣīṇāṁ sā gocarī bhavatu (231) tato mayoktaṁ— lalite sā kutrāpi mānuṣī bhavatīnām adūra eva virājamānā vartate (232)*

Madhumaṅgala laughed and said: "Pal! Such an atonement is better indeed, for thus You will again increase the extent of the sin!" Then I told him: "Damn you fool! You don't know anything! Poison is the best medicine against poison! It is said: "Fire is the best cure for a blister caught through fire", and: "Wise men remove a thorn, that was jabbed into a tender foot, by using another thorn." In the same manner the only atonement for the sin of eating food-remnants is eating someone's food remnants." Madhumaṅgala replied: "You alone can be the right doctor for curing the disease of such sins. What is then still the need for following Lalitā?" I then said: "Friend! One person may know a lot about different subjects, but he will certainly get doubts about his own occupation, for this reason doctors go to other doctors to get cured!" Hearing this, Lalitā slightly smiled and said: "O Deva! The Deva (You) is meeting with the Devī— we are mere humans, therefore how can we ever perceive this Devī?" I then said: "Ayi, Lalite! This Devī is situated at a place not so far away from you humans."

*tataḥ sarvāsu sakautukaṁ saśaṅkaṁ karṇākarṇi keyam iti vicārayantīṣu rādhā svagatam— etasya dhūrtasya narma nyāsa etad goṣṭhyām eva bhaviṣyatīti lakṣyate (233) viśākhā— deva kathyatāṁ kutra sā yathaināṁ saṁstutya sabhā madhye samānīya bhavat kāryam acirād asmābhir niṣpādyate (234) tato'hasaṁ—viśākhe bhavad goṣṭhyām eva taḍid iva virājantī sā. kiṁ dīrgha-netrayāpi tvayā na dṛśyate (235) iti mad gambhīrālāpam ākarṇya lalitāyām anyāsu sarvāsu ca ātmanyātmani tāṁ narma bhaṅgīm āśaṅkya parasparam ālokayantīṣu viśākhayoktaṁ—lampaṭa kiṁ campakalatā (236) tato'haṁ - na hi na hi (237) viśākhā— kiṁ jyeṣṭhā (238) ahaṁ— na hi na hi (239) subalaḥ— raṅgadevī sudevyor ekatarā bhaviṣyati (240) ahaṁ— anayor ekatarāpi na (241) viśākhā— āṁ niṣkṛti-kāriṇī lalitaiva bhaviṣyati (242) tato'haṁ — viśākhe iyaṁ api na (243) viśākhā — iyaṁ api na eṣāpi na asāv api na tat kiṁ ito'ntarhitā (244) tato'haṁ— dhūrte tvam eva tāṁ jānāsi smṛtvā paśya (245) lalitā — hā hā sakhi viśākhe tāṁ prakāśya vikalasyāsya kārya siddhiṁ drutam āpādaya (246)*

Then all the *gopīs* curiously and anxiously began to whisper into each other's ears: "Who is that woman?" As they wondered like that Rādhā told Herself: "It is indicated that this joke of the crownjewel of connivers will be revealed within thís assembly." Viśākhā said: 'Deva! Tell me, where is this Devī? If we know it we will bring her into the assembly to fully praise her, and we will swiftly fulfill Your purpose!" I then said: "Viśākhe! This Devī stays in your assembly as long as a lightning flash. Can you not see her, despite your wide eyes?" Hearing these deep words from Me, Lalitā and the other *gopīs* became afraid to become the object of ridicule, in other words they feared that I would point out one of them as the Devī, so they fearfully looked at each other. At that time Viśākhā spoke out: "O greatest of debauches! Is this Devī Campakalatā?" I said: "No, no." Viśākhā asked: "Then is she Jyeṣṭhā?" I said: "No, no, also not Jyeṣṭhā". Subala said: "Then is it perhaps either Raṅgadevī or Sudevī?" I said: "It not one of them either." Viśākhā said: "Yes! Then this performer of atonement must be Lalitā!" Then I said: "Viśākhe! It is not even Lalitā!" Viśākhā said: "It is not this one, it is not that one....has she perhaps left this assembly?" Then I said: "O trickster! Only you know her, just think for a while and you will see!" Lalitā said: "Alas, alas! Sakhi Viśākhe! Reveal this secret, thus you can swiftly accomplish the purpose of this fickle-minded gallant!"

*viśākhā smṛtim abhinīya—lalite yā mayā jñāyate sā devī mānuṣyor ekatarāpi na syāt (247) nāndīmukhī—goṣṭha madhye devīṁ mānuṣīṁ vā vinā kā punar itarā (248) viśākhā—sā khalu śaṅkhinī (249) lalitā- kā tāvat sā (250) viśākhā smitvāha—sā durmukhī padmā yayāsya vyalīkaṁ kṛtam asti (251) tuṅgavidyā—sakhi viśākhe sā śaṅkhinīti saṁkathya kathaṁ kaluṣam utpādayasi. eṣā khalu bahutithaṁ kātyāyanī devyā bahutara sevā prasādataḥ sākṣāt kātyāyanīva vṛtāsti (252) tac chrutvā madhumaṅgalādiṣu hasatsu mayoktam—viśākhe tallajjayā yadi tvam anyataḥ kṣipasi tan*

*mayaiva kathyate (253) viśākhā—kathaya kathaya (254) tato mayoktam—sā carcikā devī tvam eva (255)*

Viśākhā, pretending to remember, said: Lalite! The person I remember is neither a Devi nor a human woman." Nāndīmukhī said: "What other persons except Devīs and humans can there be in this pasture land?" Viśākhā said: "She certainly is Śaṅkhinī." Lalitā: "And who is she then?" Viśākhā smiled slightly and said: "It is that foul-faced Padmā, who has done all these dirty things." Tuṅgavidyā said: "Sakhi Viśākhe! Why do you stir up pollution by saying: "She is Śaṅkhinī"? After all, she is often engaged in the worship of Kātyāyanī and by her grace she appears disguised as Kātyāyanī herself." Hearing this, Madhumaṅgala and all the others burst into laughter, while I said: "Viśākhe! If you are too shy about this activity and you try to blame someone else, then I will make an open statement right here!" Viśākhā said: "Speak out then!" Then I said: "You alone are that Carcikā devī!!"

*tataḥ sā sarvāḥ smayamānāḥ vilokya sakampādharam āha—aye cañcala vañcaka gopa niṣṭhura kaṁsāsura sevaka duṣṭa kāliṅga malla gṛhiṇī hāridra rāga carcita sarvāṅga vaidagdhya sat khaṇḍa cāturya sac candra virahita tad ghṛta sneha lubdha tat keli koli kānana-cara ayukta padmā śaṅkhinī parivṛḍha avaidagdhya raṅga milita pañca bāṇa rasa vyāpāri mahā dhūrta vaṇig vara etad dhārṣṭya jambula guḍa haṭṭaṁ tatraiva śākhoṭa vane gatvā prasāraya ito drutam apasara. iti śrutvā rādhā anuccaiḥ saślāgham āha 'priya sakhi viśākhe vijayinī bhava yan man mānasa gata sambodhanoktyā mām sukhayantyasi (256)*

Seeing all the *gopīs* laughing, Viśākhā exclaimed with trembling lips: "Aye, naughty boy! Cheater! O cruel cowherd! O You whose entire body is decorated with the turmeric from the wife of Govardhana Malla, the wicked servant of the demoniac king Kaṁsa! O Sugar-cane of cleverness! O You who wanders in the forest of berries of play with Candrāvalī, greedy for her *ghṛta sneha* bereft of the nice camphor of cleverness! O husband of that unqualified Śaṅkhinī Padmā! O best of greatly conniving merchants, dealing with erotic *rasa* that is attained in pastimes bereft of cleverness! Go to this Śākhota-vana, which is like a marketplace for lemons and cane-sugar of deceit, and extend Your fraud there!" When Śrī Rādhā heard all this She praised Viśākhā with a soft voice, saying: "*priya sakhi* Viśākhe! May you be victorious, for You have satisfied Me by expressing My thoughts!"

*raṅgadevī— sakhi viśākhe tvaṁ kathaṁ kupyāsītyuktvā sakhi lalite śākoṭa-vanīṁ mādhavī catuḥ-śālikātvena mānasa gaṅgā taṭoṣara pradeśaṁ mālyaharaṇa saras tīra mandārodyānatvena padmā śaṅkhinī mukhocchiṣṭaṁ ca priya sakhī viśākhādharāmṛtatvena nirūpya sva mukhenaiva sānutāpaṁ sva duritam aśeṣam anena vidagdha dhūrtena sva kadarya kārya prakaṭana janiṣyamāṇa lajjayā arthottha vyaṅgenaiva tvayi niveditaṁ tad upadiśāsya prāyaścittam (257)*

Raṅgadevī said: "*sakhi* Viśākhe! Why are you angry? O *sakhi* Lalite! Along with words of repentance and shame, this clever deceiver causes endless sin for himself, showing His own foul deeds with His insinuating words about you with His taunting interpretations, defining Śākhota-vana as the square of Mādhavī-vines, the barren land near the banks of Mānasa Gaṅgā as the Mandāra-orchard near the bank of Mālyaharaṇa Kuṇḍa, and the food remnants from the mouth of Śaṅkhinī Padmā as the nectar from Viśākhā's mouth— therefore advise Him in some kind of atonement."

*lalitā vihasya— ārya madhumaṅgala sakhe subala sannidhāya śrūyatāṁ prāyaścittam (258)*
*citrā— sakhi lalite.*

*sampattau vidyamānāyāṁ prāyaścittaṁ caturguṇam*
*tato'pi rāja putrāṇāṁ niṣkṛtiḥ ṣaḍ guṇā matā (iti)*

*smṛti vākyaṁ smṛtvaiva prāyaścittam ādiśyatām (259) lalitā—mugdhe tato'pi rāja putrāṇāṁ niṣkṛtiḥ syād dviṣaḍ guṇā iti pāṭhaḥ saṁhitā sammato mayā jñāyate ṣaḍ'guṇeti kathaṁ bhaṇyate (260) citrā— etac chāstra vijñāyā tvayā yaj jñāyate tad eva satyam kintu govardhanoddharaṇa dāvāgni vimocana śaṅkhacūḍādi mardanādibhiḥ katidhānena yuva-rājena vayaṁ na rakṣitāḥ sma. tasmād idānīntana tat kṛta bahutara vaiguṇyam aviganayya kṛpayā ṣaḍ guṇenaiva nirūpyatām (261)*

Lalitā smiled and said: "O noble Madhumaṅgala! O friend Subala! Come close and hear about His means of atonement!" Citrā said: "*sakhi* Lalite! Remember the Smṛti-scriptures' saying: "When there is sufficient wealth the atonement must be four times as severe, and above that, princes must atone six times as much!", and then arrange for the atonement!" Lalitā: "Foolish girl! I happen to know that the Samhitās say that 'princes must atone twelve times as severely'. Why are you quoting the statement 'six times as severely'?" Citrā: "Whatever a knower of scriptures like you says is true, but didn't this prince save us so many times by lifting Mount Govardhana, swallowing the forest fire and destroying demons like Śaṅkhacūḍa? Therefore do not count His many present faults and please give Him just the six-fold sentence of atonement!"

*lalitā—bhadraṁ tvat kathitaṁ evedaṁ anuṣṭhīyate. ādau pāpa mocane snātvā tathā mānasa gaṅgāyāṁ tri dināni snātaḥ sann ekaviṁśati dināni mallī bhṛṅgyor adhara pañcāmṛta pānena prathumaṁ mukha doṣam utsārayatu paścād dviṣaḍ guṇā niṣkṛtiḥ karaṇīyā (262) iti śravaṇena kapaṭa kopa vikaṭo madhumaṅgalaḥ prāha—lalitike. sad dharma setu vrajendrayor etan mātra putrasya tathāsmad vidha vayasya vargāṇāṁ sakala gokula vāsināṁ apyeka jīvātor asya ceṭikā pulindī juṣṭa bhakṣaṇena jāti dhvaṁsaḥ kartum ārabdho bhavatībhis tad aham ati drutaṁ gatvā vṛttam etat saviśeṣam āśrāvya etat pitarāv atrānīya etat saṅkaṭād amuṁ mocayan sauhṛdaṁ vitanomīti nigadya phutkṛtya drutaṁ gacchantaṁ madhumaṅgalaṁ subalaḥ kare gṛhītvā balād iva nivartayāmāsa (263)*

Lalitā said: "Allright, I'm arranging it as you say! He must first bathe in Pāpa Mocana Kuṇḍa[13] and then bathe in Mānasa Gaṅgā for three consecutive days. After that He must drink the five-fold nectar from the lips of the aboriginal girls Mallī and Bhṛṅgī for twenty-one days. In this way He should remove the fault of His mouth and after that He should perform the twelve-fold atonement." Hearing this, Madhumaṅgala said in false anger: "Lalitike! The king of Vraja is the very foundation of virtue and Kṛṣṇa is the only son of him and his queen. Besides that, He is also a friend to boys like us and the life-giving herb to all the residents of Gokula, but you have started to destroy His caste by making Him take the remnants from the lips of these low-class Pulindī girls! Therefore I will now very quickly go and tell His parents about this; then I will bring them here and extend my friendship by releasing Him from this dilemma!" Saying this, Madhumaṅgala began to run away, puffing as he went. However, Subala forcibly forcibly stopped him by holding his hand.

*lalitā—anārya bato. asmat priya sakhī praṇayi sakhyor anayoḥ māhātmya vijñāne tvam anabhijño'si tad bhavan nāndīmukhī mukhād etacchruyatām (264) nāndīmukhī—bhrātar madhumaṅgala—*

*govardhana girau ramye rādhākuṇḍaṁ priyaṁ hareḥ*
*yathā rādhā priyā viṣṇos tasyāḥ kuṇḍaṁ priyaṁ tathā*
*tathā— vaikuṇṭhāj janito varā madhupurī tatrāpi rāsotsavāt*
*vṛndāraṇyam udāra pāṇi ramaṇāt tatrāpi govardhanaḥ*
*rādhākuṇḍam ihāpi gokula pateḥ premāmṛta plāvanāt*
*kuryād asya virājato giritaṭe sevāṁ vivekī na kaḥ*

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[13] This lake was situated east of the village of Govardhana. Now it has been leveled for the bus station.

*ityādyanusāreṇa śrī bhagavatī— guru śrī devarṣi prabhṛti mahā mahā munīndra gaṇair varṇita mahā mahimnaḥ śrī govardhanopari virājamānasya rādhākuṇḍasya dakṣiṇa taṭe giridarī vāsinyoḥ 'pūrṇāḥ pulindya urugāye'tyādi śrī śukadeva varṇita mahā saubhāgya bharayoḥ pulinda rāja sutayor anayor adhara galita parama pāvana pañcāmṛtam etat durita nāśakaṁ kiṁ na syāt. anyac ca śrūyatām— vraja navīna yuva dvandvaṁ prati viśākhādi dvārā kvacit svayaṁ vā lajjām abhinīya mṛdu bhāṣita vivicyamāna narma kalā kalāpa janita paramānanda viśeṣa lābhāya tathā svābhilaṣita paricaraṇa viśeṣa lābhāya ca raṅgaṇamālā prabhṛtaya etāḥ parama praṇayi sakhyo'pi paricārikā iva vyavaharanti (265)*

Lalitā said: "O degraded *brāhmaṇa*! You are totally ignorant of the glories of Mallī and Bhṛṅgī, these two beloved girlfriends of our *priya sakhī* Rādhā, therefore please hear their glorification from the mouth of your (dear sister) Nāndīmukhī!" (264) Nāndīmukhī said: "O brother Madhumaṅgala! This Mount Govardhana is very beautiful and it carries Kṛṣṇa's beloved Rādhākuṇḍa, which is as dear to Kṛṣṇa as She Herself is[14]. Greater than Vaikuṇṭha is Madhupurī (Mathurā City) because it is there that Śrī Kṛṣna appeared. Beyond that is Vṛndāvana, because there Kṛṣṇa eternally enjoys marketplaces of bliss like the great Rāsa-festival. Beyond that is Mount Govardhana, for its boulders are inundated by the nectar of the love of the Lord of Gokula. Beyond that even is Śrī Rādhākuṇḍa. Therefore which intelligent person will not serve this Rādhākuṇḍa?[15]' Following all these statements, Śrī Bhagavatī (Paurṇamāsī)'s Guru Śrī Devarṣi Nārada and other great sages glorify the women who live in the caves of this Mount Govardhana, on the southern bank of Śrī Rādhākuṇḍa. Then there is the glorification of their great fortune by Śrī Śukadeva in Śrīmad Bhāgavata (10.21.17)— *pūrṇā pulindya urugāyā padābja rāga* etc. Will all sins not be wiped out by drinking the most sacred five-fold nectar that trickles from the mouths of these two Pulinda-princesses Mallī and Bhṛṅgī? I tell you something else, listen: Sometimes Viśākhā and other *sakhīs* perform an act of shyness before the two young jewels of Vraja, and *gopīs* like Raṅgaṇamālā act like maidservants, although they are qualified to be loving girlfriends, simply to attain the topmost bliss that is caused by the arts of joking with softly spoken words arising from an erotic mood, and attaining their own desired devotional service."

*etad avasara eva netra kuṇanena goṣṭhī madhyāt tulasīm āhūya bandhurāti bandhura sugandhi gandhaphalī sadṛkṣa dakṣiṇa kara kaniṣṭhāṅguli śikharākṛṣṭa sva sīmanta sindūra rasa prakaṭita tat saurabha—prasara rūpa surūpa lipi pracayenāti suvāsitīkṛta kanaka ketakī kusuma dala bhūta varṇa dūta ekaḥ śrī gāndharvayā tat kareṇa lalitādiṣu sañcāritaḥ tatas taṁ lalitā śirasi nidhāya sakhībhiḥ saha rahaḥ paripaṭhya nāndīmukhī kare sasmitam arpitavatī. nāndīmukhī tvānandam abhinīya vakṣasi nidhaya vācayati. svasti śrī nāndīmukhī—śrī lalitā śrī viśākhā prabhṛti prāṇa preṣṭha sakhī vargeṣu pariṣvaṅga parārddha raṅga pūrvikā kasyāścid vijñaptir iyam—śrī dāma subala bhadrasenādi pramukha priya vayasya gaṇaiḥ saha govardhana parisare sambhṛta gocāraṇa paramāmodasya vrajarāja nija jīvita parārddha śatādhika parama priyatama tanayasya vrajendra mahiṣī svaprāṇa parārddha paripakka hariṇmayeṣṭakāghaṭā ghaṭita mahā mandirāntarāla vinirmita prāṇa parārddha vividha ratna khacita mahā paryaṅka klṛpta vātsalya nānā vidha kusuma suvāsita sukumāra sutūlikopari samadhigata śayana keli paramānandasya mat prāṇa parārddhyārbuda parārddha śata nirmañchyamāna vāma caraṇa kaniṣṭhāṅguli nakhāñcala pratīkasya nava mṛgamada parimilita navanīta nīlotpala dala kula racita sundara sukumāra vigrahasya dhīra lalitasyāsya etāvat kaṭhora prāyaścitta śravaṇena mama hṛdayaṁ navanītam iva vidravavadāste. tataḥ kṛtānutāpa lakṣāṇāṁ sukumāra śarīriṇāṁ snigdhānām niṣkṛtiḥ samyak tantreṇaiva vidhīyate ityujjvala saṁhitā vacanam ananusmṛtyaiva lalitayā yat pañcāmṛta pāna rūpaṁ prāyaścittaṁ kevala mukha śodhanāya pṛthag vihitam asti tad eva mukha śodhanāya vividha dūrita nāśāya ca tantreṇa vidhāyāsmin nirdoṣe*

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[14] These statements originally appeared in the Padma Purāṇa.

[15] This verse originally appeared in Śrīla Rūpa Gosvāmīpāda's 'Upadeśāmṛta'.

*vihite nama mahatyeva nirvṛtir jāyate ityalam ati vistareṇa. ihaiva prāṇa pratima praṇayi sakhyau mallī bhṛṅgyau prati sapraṇaya pariṣvaṅga sañcāraḥ kāryaṁ ca. rājaputro'yaṁ parama pavitro mahā vilāsī ca tan nija caraṇa kamala ghātena kaṅkelli-latikāṁ puṣpitīkṛtya tan makaranda prasyanda gaṇḍuṣaiś caturviṁśatyā sva mukhaṁ viśeṣeṇa prakṣālya smita karpūra vāsitam adhara pañcāmṛtaṁ vidhāya premnā śanaiḥ śanais tathā pāyayitavyaṁ yathāsya sukumārasya duritaṁ drutam apayāti paramaṁ sukhaṁ api niṣpādyata iti (266)*

On this occasion Śrī Rādhikā called Tulasī from the assembly with a beckon of her eyes. She took some vermilion out of Her own hair-part with the little finger of Her right hand, that resembled the bud of a Campaka-flower and that was prettier than pretty, and made a love-letter (*varṇa dūta,* messenger in syllables) according to her own liking, on a golden Ketakī flower-petal, which She made fragrant by the scent that emanated from this vermilion, and sent this letter to Lalitā and others through Tulasī's hand. Lalitā then touched this *varṇa dūta* to her head and handed it to Nāndīmukhī to be read in a secret place in the company of the *sakhīs.* Nāndīmukhī smiled slightly and expressed delight by placing the letter on her breasts and then began to read: "With *svasti* (auspicious wishes) and topmost bliss one woman embraces Her heart's girlfriends Śrī Nāndīmukhī, Śrī Lalitā, Śrī Viśākhā etc. and submits the following message to them with boundless joy: "My heart melts when I hear that He who attains topmost bliss by herding His cows on the slopes of Mount Govardhana with His dear friends like Śrīdāma, Subala, Bhadrasena and others, who is the son of the king of Vraja, dearer to him than His own life-airs billions of times over, who lives in a great temple made of golden bricks baked by billions of bodies of His mother Vrajeśvarī, reclining on a great bed studded with various gems that consist of billions of her life-airs, scented by different flowers of her motherly love, in other words, attaining topmost bliss by reclining on a great soft cushion of Vraja Rāja Mahiṣī (Queen Yaśodā)'s motherly love on the bedstead of her life-airs in the temple of her body; the small toe of whose left foot is worshipped by billions of My life airs, and that again trillions of times over, whose beautiful and tender body, which is made of blue lotus petals of fresh butter, is scented by fresh musk, and who is *dhīra lalita* (a carefree hero who is very humble and very attached to dancing and singing), has to perform such a harsh atonement. After that, if his affectionate friends, who have tender bodies, repent to wipe out the sins committed, then, according to the *tantras,* both kinds of sins are atoned for at one stroke. Forgetting this injunction of the Ujjvala Saṁhitā, Lalitā simply gives the separate injunction of performing atonement by drinking five kinds of nectar, merely for purification of the mouth, therefore the *tantras* say that both purifying the mouth and destroying all kinds of sins are simultaneously accomplished in this way. I am very happy when He thus becomes free from flaw. There is no need to write any more. Convey here also My loving embrace upon My beloved girlfriends Mallī and Bhṛṅgī, who are just like My very life. This prince is very playful and most pure, therefore the Aśoka-vines blossom when they are hit by His lotusfeet; if He sprinkles His face with twenty-four spoonfuls of the honey that thus oozes out of them, and if five kinds of nectar are administered to His smiling, camphor-scented lips in a loving and gently way, this tender boy will quickly wipe out His sin and become most happy."

*iti niśamya sāntarānandaṁ rādhā nikuñjam avalokayati mayi smitvā lalitā prāha— yadyapi kṛtānutāpa lakṣāṇām ityādi sāmānya vacanāntaraṁ 'sampatlau vidyamānāyāṁ prāyaścittaṁ caturguṇam. tatrāpi rāja putrāṇāṁ niṣkṛtiḥ syād dviṣaḍ guṇe'ti viśeṣa vacanena sāmānya viśeṣayor viśeṣa vidhir balavān iti nyāyenāsya dviṣaḍ guṇam eva prāyaścittaṁ yuktam eva pṛthak pṛthak nirūpitam asti tathāpyājñā gurūṇāṁ hyavicāraṇīyeti tadājñāṁ śirasi nidhāya tantreṇaiva kārayitavyam iti (267)*

Hearing this I blissfully glanced at Śrī Rādhā's *nikuñja,* seeing which Lalitā smiled and said: "Although the ordinary injunction is that 'a sinner destroys his sins through repentance',

after this the special injunction is given that 'when there is wealth, a fourfold atonement should be performed'. Still, princes should atone twelve-fold'. The Nyāya-scriptures say that of the ordinary and the special injunction, the special injunction is more powerful. Following this statement, it seems proper that He perform a twelve-fold atonement; this has been separately defined by me! Even if the order of the superiors appears unjust, it must still be executed without consideration. Therefore I keep Her order upon my head and make Him atone through the *tantrika* injunction (a brief atonement)."

*tataḥ 'śiṣye vidyā garīyasī'ti mayokte lalitā sākūtam āha—nāndīmukhi saundarya rasa bhareṇāpyāyita nikhila gokula jana nayanāravindāṁ para rāsa sthalī vihāriṇīṁ parama rasa taraṅgiṇīṁ raṅgiṇī sahacarīṁ hariṇīm etāṁ parihāya bāḍhamaya vidagdha kṛṣṇa sāra yuvā sakhī-sthalyupaśalye tad vāstavya śaibyā sahacarī mṛga-tṛṣṇikāṁ muhur muhur dhāvati tathā gāndharvā sarovara nikuñjāṅgane saurabha prasara parivāsita sakala diśāṁ vidiśāṁ campakalatā sakhīṁ kāñcana yūthikām apahāya govardhana malla gṛha koṇasthāṁ nirgandha puṣpavatīṁ kuṣmāṇḍa latāṁ tan nikaṭastha nīrasoṣara-sthala padmāṁ ca tat sahacarīṁ cañcalo'yam avidagdha bhramaraḥ punaḥ punar uḍḍīyoḍḍīyānusarati tad etad ālambanāvaidagdhya rūpa vairūpyeṇa vṛndāvana maheśvarī sahacarī madhurā rati bahir aprasannā satī etacchyāmala rasaṁ nu puṣṇāti. tasmāt tathainam anabhijñaṁ yukti mādhurībhiḥ prabodhaya yathā tām avidagdhāṁ rasa gandha śūnyāṁ sarvadaiva vihāyainām vṛndāvana mahādevīṁ sarvato bhāvenānusarati tarhi tat priya sakhī madhurā ratiḥ svayam eva paramojjvalā bhavanti etad abhīṣṭa kāmān sampādayiṣyatyeva (268)*

Then I said: 'The knowledge of the disciple is even greater than that of the Guru', and Lalitā revealed what was on her mind by saying: "Nāndīmukhi! Abandoning this Hariṇī (doe, or Rādhā), who satisfies the lotus-like eyes of all the residents of Gokula with the great flavour of Her beauty, who enjoys in the famous place known as Parāśalī, who is a playful girlfriend and a *parama rasa taraṅginī* (enjoyer of the greatest flavour, viz. the erotic one), meaning that emotional gestures are Her female companions, or that She has a *rasavatī* girlfriend named Raṅgiṇī *gopī*, this foolish young Kṛṣṇasāra (buck or Kṛṣṇa) repeatedly runs after the *mṛga-tṛṣnikā* (fata morgana, or doe) in the form of the girlfriend of Śaibyā (Candrāvalī), who lives in a suburb of Sakhīsthalī. He is like a restless and foolish bee that abandons the golden Yūthikā-flower Campakalatā-*sakhī*, whose fragrance pervades all directions, in a *nikuñja*-abode of Śrī Rādhākuṇḍa, to go to the odourless *puṣpavatī*[16] pumpkin vine in a corner of Govardhana Malla's house, or Candrāvalī, where He constantly flies towards the parched desert of her girlfriend Padmā. Because of such insensitivity on Kṛṣṇa's behalf, Vṛndāvaneśvarī's girlfriend, the personification of *madhurā rati* (amorous love), is externally displeased and does not nourish this erotic mellow. Therefore you must instruct this ignorant bee (Kṛṣṇa) through sweet ratio to give up this odourless and tasteless pumpkin-vine and always to follow Vṛndāvaneśvarī Mahādevī in all respects. If He does that, this *priya sakhī* named *madhurā rati* will become most radiant and will surely fulfill His deepest desires."

*ityakhila vilāsa rasa mādhurīm āpīya satyabhāmā vyājahāra prāṇanātha etad apūrva rasa sāgare nimajjantyā mama manāg api tṛpteḥ paryāptir na vidyate (269) kṛṣṇaḥ—priye etad gokula vilāsānanda niṣkuṭe viharamāṇasya mama tvat praśna eva mat priya vayasya samaya rāja vasantollāsa iti tām āliṅgati (270) satyabhāmā sānandaṁ—tatas tataḥ (271) kṛṣṇaḥ—tataḥ subalaḥ sasmitam āha— priya vayasya priya sakhīyam indulekhā durdurūḍhāt sva bhartur bhāsvarākhyād udvignā mām iṅgitena prerayati tad asyāḥ muktika mūlyaṁ nirṇīya tad dattvā jhaṭiti gṛha kṛtyāya gantum ājñāpyatām (272)*

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[16] Meaning both flowering and in the case of women, menstruating.

Drinking the sweet juice of all these playful narrations, Satyabhāmā told Śrī Kṛṣṇa: "O Prāṇanātha! Although I am already immersed in an ocean of wonderful *rasa* I cannot get satiated even slightly!" Kṛṣṇa said: "Priye! Your question has revealed My dear friend Vasanta, the king of seasons (spring) with whom I enjoy in the blissful playground or the sub-forests of Gokula." Saying this, Śrī Kṛṣṇa embraced Satyabhāmā. Then Satyabhāmā blissfully said: "And then? What happened then?" Kṛṣṇa said: 'After that Subala smiled and told Me: "Dear friend! *priya sakhī* Indurekhā has become disturbed by the chastisements of her atheistic husband Bhāsvara and has sent me here through a hint, hence I say: "Determine the price for Indulekhā's pearls and give them to her, and then give her permission to go home and finish her household work."

*tato'haṁ—sakhe satyaṁ satyaṁ mayyatīvānurakteyaṁ māṁ api tyaktuṁ na śaknoti tato'pi suṣṭhu vibhetītyahaṁ api jānāmi tad etan mauktika mūlyaṁ śṛṇu—yathārtha nāmnīyaṁ mad viraham asahamānā kāya dvayaṁ kṛtvā śyāmalatara mad vakṣo nabhasi śāṇita nakhāgreṇa racitām ekāṁ sva mūrtiṁ saṁrakṣatu. ahaṁ apyasahyetad virahas tāvad asyāḥ vakṣoja parvatopari svavidyā balenārddha candra:;yugalī bhavann udayaṁ karomi tadaiṣā labdha mahā ratnam iva sarvato māṁ celāñcaḷenāvṛṇotu rahasi ca kṣaṇe kṣaṇe saromāñcam avalokayantī paramānandam āsādayatu. athavā mṛga lāñchana rahitāyā etasyā hṛn madhye mañjula kṛṣṇasāro'haṁ bhavāmīti (273)*

Then I said: "Friend Subala! You have spoken well! This Indulekhā is greatly attached to Me, because she is unable to leave Me, and I surely know that she is also very much afraid of her husband, therefore listen now to the price I determine for her pearls. This Indurekhā, who lives up to her name (moonbeam), is totally unable to tolerate separation from Me, so let her assume two bodies, one of which can mark itself on the blue sky of My chest, engraved by the tips of her nails (during lovemaking). Since I am also unable to tolerate separation from her, I will arise on her two mountain-like breasts, on the strength of My own magical knowledge, in the form of two half moons (nailmarks). Just as a poor man carefully hides the jewels he has attained, Indulekhā will hide (the jewels she attained from) Me by covering them with her blouse. Let her attain paramount bliss by sometimes peeping at Me in an unseen way, with goosepimples all over her body!" Another meaning can be that I have become a lovely Kṛṣṇa-sāra deer in the heart of this Indulekhā, who is like a moon without deer-marks."

*tataḥ sakampādharaṁ kuṭilaṁ māṁ avalokayantīm indulekhām ālokya smayamānā tuṅgavidyā prāha—nāgara raṅgadevīyaṁ yathārtha nāmnī tad asyā mauktika paṇaḥ praṇīyatām (274) tato'haṁ—sakhi raṅgadevi rāsa madhye tava lāsya vilāsollāsaḥ santatam ālokito'sti tad adhunā nikuñja mandirāṅgaṇe rahasi tad viśeṣam anubhavitum abhilaṣāmi tad ehi sva vakṣoja kanaka kumbhau mad urasi tathā nartaya yathāham ānanditaḥ sakala ballabī samudaya sarvasva bhūta mat svādhara pīyūṣa mahā prasāda dānena tvām ānandayāmīti (275)*

Then, when Tuṅgavidyā saw Indulekhā looking at Me with trembling lips and crooked sidelong glances, she smiled and said: "Nāgara! This Raṅgadevī surely lives up to her name, therefore determine the price for her pearls!" I said: "Sakhi Raṅgadevi! In the past I was always delighted to watch your expert dancing in the Rāsa-circle. Now I have a desire to experience this special dance in the privacy of the courtyard of this *nikuñja mandira,* therefore come and make the two golden jugs that grow out of your chest dance on My chest in such a way that I will become very happy[17], and I will also be able to delight you with My *prasāda* in the form of the nectar of My own lips, which is the very treasure of all the *gopīs*!"

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[17] This statement indicates *viparīta vilāsa* or reverse pastimes.

*tacchrutvā apaihi bhaṇḍa śekhara apaihītyuktvā kuṭilaṁ mām avalokya viśākhā pṛṣṭhāntaritāyāṁ raṅgadevyāṁ sudevī sasmitam āha—rasika śekhara ballabī kula bhukta mukta sujuṣṭa mahā prasādāsvādaneneyaṁ tvaritam eva siddhim āsādayantī spluṭam asmān api siddhārthāḥ kṛtavatyeva (276) subala—vayasya sudevī sva mauktika mūlyam śrotukāmā śrīmad bhavan mukham īkṣamāṇeyam utkaṇṭhate (277) tato'haṁ—sakhe subala sudevīyam akṣa keli dakṣeti prasiddhā tac chapatham eva dadadasmi kenāpi kasyāpi pakṣo na grāhyaḥ āvāmeva sva buddhi balena khelişyāvaḥ tatra yadyaham anayā suṣṭhu jīyeyaṁ tarhi vāmena vakṣojena mad vakṣasi māṁ āpīḍya mama sarvasva bhūtam adharaṁ dviḥ pibatuḥ yadi vā mameyaṁ jīyate tadā sva dakṣiṇa kaṭhina vakṣojaṁ mad dakṣiṇa kareṇa nikāmaṁ piḍayitvā dviḥ svādharāmṛtam āpāyayatviti (278)*

Hearing such words from Me, Raṅgadevī said: "O-rey king of clowns! Get out of here! Get out of here!" and cast crooked sidelong glances at Me. Then she went and hid herself behind Viśākhā's back. Sudevī smiled and said: "O king of *rasikas*! It is clearly understood that this Raṅgadevī will swiftly attain perfection by relishing this *mahā prasāda* which was first enjoyed by the *gopīs*, and then given up by them, and that we will surely also attain perfection in this way." Then Subala told Me: "Friend! This Sudevī is casting glances at Your face, eager to hear the price of her pearls determined!" I said: "Friend Subala! This Sudevī is particularly expert in playing *akṣa* (a kind of board game with dice), therefore I vow that no one will be able to further the cause of any of the sides in the game. We two will play solely on the strength of our own intelligence. If I am nicely defeated by her, then she will place her left breast on My chest and will strike Me with it before twice drinking the nectar of My lips, which is My sole wealth. And again, if I can defeat her she will have her hard right breast freely massaged by My right hand and the nectar from her lips drunk by Me twice."

*tataḥ sā bhrū-bhaṅgena māṁ avalokayantī sāsūyaṁ viśākhāṁ āha—ayi viśākhe sarva kālaṁ eva narma svarṇa vikrayyasau mahājanaḥ sāmpratam eva muktā maṇi vyāpāram ārabhya tato vṛddhim alabhamānaḥ punaḥ sva vṛttim evārabdhavān asti. tataḥ parārddha dvi guṇa pañca bāṇa lalitāṁ kāñcana mudrātatim itaḥ prakāma mūlyena pragṛhya tayaiva muktāphalānyasmād ānayantu bhavatyaḥ. mayā tu gṛhāya gamyate. iti calitum udyatāñcale gṛhītvānaṅga mañjaryā nivartitā sakrodham iva sākūtaṁ punar āha— keli-lampaṭa nikāmaṁ akṣa keli nipuṇeyaṁ anaṅga mañjarī tvayā saha dīvyantī te garva parvataṁ kharvayişyati (279)*

Sudevī then frowned her eyebrows, looked at Me with aversion and then told Viśākhā: "Viśākhe! This great man has always traded in gold in the form of jokes, but now that He has begun trading in pearls and gems He is unable to make any profit. Now He has again commenced His own trade, therefore accept the price of two billion golden coins in the shape of lovely Cupids[18] from Him, as you wish. In other words, take all the pearls from Him by paying Him these golden coins, but I'm going home!" Saying this, Sudevī started for home, but Anaṅga Mañjarī stopped her by pulling at her garment. Then Sudevī again spoke to Me in false anger, revealing her thoughts: "Bho Keli Lampaṭa (playful adulterous debauch)! Anaṅga Mañjarī is also very expert in playing the *akṣa* game, hence she will smash the mountain of Your pride by playing *akṣa* with You!"

*tatas tad vacana mādhuryam avadhārya mayoktaṁ—asyāstvabalāyās tat kelişu kā śaktiḥ. kintu mad vakṣo haridgrīva haritālīya rekhikāyāḥ rādhikāyāḥ prāṇa-sahodareyaṁ mayyatīva snihyati mama ca mānasa madhukaraḥ paramasyām anavaratam anurajyati. ataḥ samucita paṇam antarāpi sutārāṇi suvṛttāni bahūni mauktikānyapyasyai vitariṣyāmi. paraṁ ca nirjana nikuñja-vedikāyāṁ smara-*

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[18] *pañca bāṇa* means Cupid's five arrows, that wreak the following havoc in the heart of the victim: *sammohanonmādanau ca śoṣaṇas tāpanas tathā. stambhanaṁ ceti kāmasya pañcabāṇāḥ prakīrtitāḥ* - Captivating, maddening, parching, arousing and stunning.

*pañjarākṣarāṇyasyāḥ pañcaśad aṅga pratyaṅgeṣu sva hastena vinyasya svāṅgaṁ svāṅgenāliṅgya mantreṇainān vyāpayya tathā siddha mantram ekam upadiśāmi yathā tad grahaṇa mātrād anaṅgaṁ sāṅgaṁ viracayya santuṣṭena tena prasādīkṛta sva sarvasva svarūpa vilāsa-ratnāni mantra-gurau mayi dakṣiṇātvena sa-vinayam upaḍhaukayati tataḥ suprasannena mayā tādṛg āśīḥ śatam ādhāsyate yena viṣama-śara-vilāsācāryeti padavīṁ āsādya dviguṇaṁ mām eva bhaktyā paricarati. iti mad bhāṣita kusuma-stavakaṁ śravaṇāvataṁśīkṛtya sakampādharaṁ mām īṣad avalokayantī smita subhaga vadanābhirābhiḥ snehenotphullatayā tadagrajayā ca sasmitaṁ sasnehaṁ ca nirīkṣyamāṇā tulasī raṅgaṇa-mālikayor upapṛṣṭham antarhitāsīt. (280)*

"When I heard Sudevī's sweet words, I said: "Is this weak little girl Anaṅga Mañjarī able to play this (dice-) game? But this beloved sister of Rādhikā, who is like a line of turmeric on My chest, is very affectionate towards Me, and the bumblebee of My mind is also exclusively attached to her. Therefore I will give her many big and round pearls even if she does not pay the proper price. Rather, I will take her into a solitary *kuñja*-pavillion where I will place Cupid's protecting *mantras* on fifty parts of her body with My own hand and give her one *siddha mantra*, after making the *mantras* all-pervasive by embracing her with all of My limbs. This *mantra* will make Cupid pleased with her after the love-game is performed, and thus he will give her all his precious jewel-like enjoyments, that are his very own possession. She will then humbly present these jewels to Me, her *dīkṣā-guru*, as a *dakṣiṇā* (donation). Being pleased with her I will offer her a hundred blessings and after gaining the title of "*ācārya* of erotic pastimes" she will serve Me even twice as good!" Taking My words as clusters of flowers to ornament her ears (she was very pleased to hear them) she slightly peeped at Me, her lips trembling of anger, and hid herself behind Tulasī (Śrīla Raghunātha Dāsa Gosvāmī) and Raṅgaṇamālā (Rūpa Mañjarī/Gosvāmī). Seeing this, the fair-faced *gopīs* laughed with eyes blooming of affection and Her elder sister (Śrī Rādhikā) also looked on smilingly and affectionately."

*satyabhāmā smitvā— prāṇanātha tatas tataḥ (281) kṛṣṇaḥ—tadānīm eva mallī bhṛṅgībhyām ānīya dattaṁ lekha dvayaṁ sarvābhiḥ samam eva vācayitvā paramotphullā lalitā tayor ekaṁ lekhaṁ subala haste samarpitavatī (282) tato'haṁ—lalite kasyāyaṁ lekhaḥ (283) lalitā smitvā— lekha eva kathayiṣyati (284) tataḥ tatra subale lekham udghāṭya laghu laghu vācayati sati (285) nāndīmukhī— subala sphuṭam eva vācaya (286) subalaḥ smitvā— sakhe apūrva patrīyam avadhāryatām (287) aham — sakhe vācaya mamāpi mahatī śuśrūṣā vartate (288)*

Satyabhāmā smiled and exclaimed: "O Lord of my life! And then? What happened then?" Śrī Kṛṣṇa continued: "At that moment Mallī and Bhṛṅgī came and brought two letters before the assembly. With a fully blossoming heart Lalitā met all the others and read both letters. Then she handed one of them to Subala. I said: "Lalite! Who has written this?" Lalitā smiled and said: "The letter itself will reveal that." Then Subala opened the letter and began to read softly. Nāndīmukhī said: "Subala! Read out loud!" Subala smiled and said: "Friend! Hear this amazing letter!" I said: "Friend, speak out! I also become very eager to hear it!"

*subalaḥ—svasti samasta sammukha sarvopamāyogya bandha prabandha sad guṇa prakara parivṛteṣu śrī subalābhidhāna priya narma sakha mahānubhāveṣu yāvaṭābhidha grāmato rādhāyāḥ praṇaya bhara pīyūṣa paripūritākṣara prakara sumiṣṭa piṣṭaka pariveṣaṇa hiraṇmaya bhājana rūpo'yaṁ svastimukhaḥ—bhavat prāṇabandhu padmānāṁ bhavādṛśāṁ ca maṅgala kulam anavarata virājamānam api vrajamaṇḍale śaśvan nitarāṁ virājatām. kāryam idam anyad api avadhehi priya jana sakāśāt kara grahaṇam anucitam iti bahutaram api kara dravyam apahāyaiva etāvad dinaṁ kim api noktam āsīt samprati mauktika vyayena kṣubhyad gurujana dīyamāna mahānuyoga nicayena kṣaṇam api nirvṛti lavam alabhamānayā yat kiñcin mayā vijñāpyamānam asti tad guṇam avigaṇayya mad vṛndāvana janapade yamunopakaṇṭha kedārikāyāṁ bhavat prāṇa bandhunā samprati kṣetrājīvatām*

*āśrayatā kṛta mauktika kṛṣer lalitayā saha lekha pratilekham ācarya samucita kara dravyam iha tvaritam eva prahitya dïyatäm yathā dravyeṇaiva mathurāto mauktikāniyānāyya gurubhyaḥ pradāya kadana sāgarād asmād uttarāmaḥ. athavā bahu mūlya mauktikotpatti bhūmeḥ karasyāpyati bāhulyād etad dravya pradāne yadi bhavādṛśām aśaktiḥ syat tarhi pañcabhir militvā samucita mūlyam nirṇïya etad dravya parivartanena mauktikāni lalitā haste deyānīti kim bahunā paramābhijña vareṣviti etan niśamya paramānanda pūrṇenāpi mayā sākūtam uktam—ayi malli bhṛngi bhavad īśvarī sukham vartate (289)*

Subala said: "Blessings to everyone. Know this letter to be like a golden bowl to serve the sweet cake consisting of the nectar-filled syllables of Śrī Rādhā's love, sent from the village of Yāvaṭa, to the deeply realised *priya narma sakhā* Subala, who is endowed with all great virtues and who is qualified beyond comparison. Although all is always well with the lotusfeet of your heart's friend (Kṛṣṇa) and with all people of the Vraja-maṇḍala, like you, may this forever remain so. Please pay attention to another duty. It is improper to levy tax from a beloved; although more tax has been evaded I have not bothered so far, but now our superiors have become very upset about all the pearls that have been planted by us, and they blame us for it. Since I cannot find peace for even a moment over this, please don't blame me for whatever I have to say. Your heart's friend Śrī Kṛṣṇa has now made a living by harvesting pearls from a field on the bank of the Yamunā in My village of Vṛndāvana, so correspond with Lalitā, make a proper estimate of the tax to be levied from My abode and bring it before Me without delay. From the proceeds of that collection I will bring pearls from Mathurā and give them to My superiors, thus crossing this ocean of misery. Or, if you are unable to pay Me the tax from this land that grows valuable pearls, because it is simply too much, then gather with five people, determine the right price and place pearls in exchange for this in Lalitā's hands. What more should I write to most conversant people like you?" Hearing this I became filled with paramount ecstasy and revealed My thoughts by saying: "Ayi Malli and Bhṛṅgi! Is your mistress well?"

*mallī bhṛṅgyau—śrïman nātha caraṇa śubhānudhyānena. atas tan nikuñja diśam tiryag avalokayann aham kutra vartate sā. te—yāvaṭābhidha grāme (290) aham—kim kurvatī tiṣṭhati (291) te—lalitā devī prabhṛtīnām vartma diśam avalokayantī vṛndāvana rājya sārvabhauma kāmam utkaṇṭhiteva virājamānā vartate (292) tato'ham— sakhe subala manye kuṭilayā lalitayaiva kasyacid dvārā lekhayitvā lekho'yam vitīrṇo'sti (293) subalaḥ—na hi na hi rādhāyā eva sva hasta likhita varṇānām vinyāso'yam (294) tato'ham—sakhe tat tāvad imam darśayeti taddhastād ākṛṣya lekham ālokya sacamatkāram ātmagatam aho akṣarāṇām paṅkti vistṛtir iyam mannetrayoḥ pīyūṣa vartikeva pratibhātītyānanda janita pulakān vismaya sañcāri bhāvenaiva kṛtān iti bhaṅgyā vikhāpya prakāśam vihasya—āścaryam āścaryam ākāśa kusumam iva dhūrtābhir etābhiḥ kim apyanyad akasmād eva samutthāpitam (295)*

Mallī and Bhṛṅgī said: "She is blissfully meditating on the lotusfeet of Her beautiful Lord!" Then I cast a crooked glance towards this *nikuñja* and said: "Where is She?" Mallī and Bhṛṅgī replied: "She is in the village of Yāvaṭa." I said: "What is She doing?" Mallī and Bhṛṅgī — "She is looking down the road for Lalitā-*devī* and others to come, eagerly desiring sovereignty over the kingdom of Vṛndāvana." I said: "Friend Subala! I think that this crooked Lalitā has engaged someone to write this letter and to send it here." Subala: "No, it's not like that — This is Śrī Rādhā's own handwriting." Then I said: "Friend! Then show Me this letter", and snatched it from Subala's hand. Seeing the handwriting I became astonished and thought to Myself: "Ahā! These lines of syllables shine like nectar-wicks before My eyes!" and so I gradually showed different signs of ecstatic love, *sañcārī bhāvas* like astonishment and *sāttvika bhāvas* like goosepimples. Then I openly laughed and said: "How amazing! How amazing! Have these bold cheaters suddenly raised another matter, like a flower in the sky?"

*madhumaṅgalaḥ—vayasya vikaṭa kuṭināṭi kapaṭa nāṭikā tāṇḍavodbhaṭa naṭācārya mahā naṭīm imāṁ tad advitīyāṁ durlalitāṁ lalitāṁ vāg vilāsābhāsa mātreṇaiva parājitya avatiṣṭha te dhriyate yāvad eko'pi ripus tāvat kutaḥ sukham ityādi saṁsmṛtya sarvāsām asmad vṛndāvana rājya kāṅkṣiṇīnāṁ dhūrtānāṁ tatim imām ito vṛndāvanāt jhaṭiti vidrāvaya. tato niṣkaṇṭaka rājye madhurāṇi rasavanti phalānyupabhujya sukhenaivāhaṁ nṛtyann iva vasāmi (296)*

Madhumaṅgala said: "Friend! Lalitā is terribly crooked and ugly; indeed, she is the great dancing teacher of the dance of deceitful diplomacy, and she is wholly non-different from Rādhā, therefore stay here to defeat even the reflection of her word-play. Know for sure that as long as one enemy of Yours remains You will find no happiness. Remembering these words, quickly throw out all these bold cheaters that wish to seize our kingdom of Vṛndāvana! After that I will be immersed in the highest bliss by enjoying all the sweet juicy fruits of this then thorn-less kingdom and live here while constantly dancing."

*tato mayoktam— lalite iyam asmad vṛndāṭavī bhavat sakhyā rājyaṁ kuto jātam (297) lalitā—parama kapaṭin tad rājya mahābhiṣeka muhotsavaṁ samakṣam ākalayyāpi kim evaṁ gopāyasi (298) tato'haṁ—lalite samakṣa darśanaṁ tāvad dūre'stu tacchravaṇam api jātam astīti nāhaṁ smarāmi (299) viśākhā—lalite asya tāvad dūṣaṇaṁ nāsti ballaba sādhvī śata dharmollaṅghana janita tamaḥ pracayenāntarhitam astyasya cetas tat saṁsargī ca tādṛśa iti etad vayasya dvayor anayor api. tat katham ete smarantunāma. tasmāt tat kathana pīyūṣa prasyandena karṇa vivareṣu praveśitena bāḍham amīṣāṁ cetāṁsi kāruṇyenāvirbhāvaya yathaiṣāṁ smṛtiḥ sampadyate (300) tatas tadānīm evāgatāṁ sarvābhir evānanditāṁ vṛndām āliṅgya lalitā sasmitam āha—vṛnde bhadrāvasare tvaṁ prāptāsi tat tvayaiva nirvarṇyatāṁ mahotsava raṅgaḥ (301) vṛndā savinayānandaṁ—sakhi lalite tvan mukha padmād viniṣyandamāna tan mahotsava rasa makarandam aham apyāpātum āgatāsmi tat tvayaiva pariveṣyatām (302)*

Then I said: "Lalite! This Vṛndāvana is ours, how has it become the kingdom of your *sakhī* Rādhā?" Lalitā said: "Bho greatest of hypocrites! Although You have seen the great bathing festival of Śrī Rādhārāṇī's coronation with Your own eyes why You are now concealing this?" Then I said: "Lalite! What to speak of seeing it with My own eyes, I can't even remember ever having heard about it!" Viśākhā said: "Lalite! There is nothing wrong with that; He lost all His knowledge and has become wholly covered over due to committing the sin of polluting the honour of hundreds and hundreds of cowherd wives, a fate which has been met by His two friends as well. How can they remember this event? Please therefore, refresh their memory by making the trickling nectar of the narration of Śrī Rādhikā's coronation enter into their ear holes, and make this event thus appear within their hearts." At that point Vṛndā-devī arrived on the scene, and was blissfully embraced by the *gopīs*. Lalitā smiled and said: "Vṛnde! You have come just at the right moment, therefore please narrate the story of the great blissful festival of Śrī Rādhā's coronation-bathing!" Humbly and blissfully Vṛndā-devī said: "*sakhi* Lalite! I have come here myself to drink the honey of this festive narration, trickling from your lotus-like mouth, therefore kindly serve this beverage!"

*lalitā sānandaṁ—bhadraṁ sarvair avadhāya śrūyatām—ṛtupati vasanta samaye paurṇamāsyāṁ viśākhā nakṣatre bhagavato hiraṇyagarbhasya gagana-vāṇyā vṛndāvana vāsino bhagavataḥ śrī gopīśvarasya svapna kṛta nideśena ca mānasa suradhunī kālindyādi sarid varābhiḥ sāvitrī saṁjñaikānaṁśā prabhṛti devībhiś ca samaṁ muralī mahatī jharjharī muraja dundubhi prabhṛti vādya śabda kolāhalenākṛṣṭeṣu kinnarī gandharvī kuleṣu sānandaṁ gāyatsu apsaro vidyādharī vargeṣu nṛtyatsu śacyādi surāṅganā nicayeṣu jaya jaya śabda pūrvakaṁ pārijātādi kusuma vṛṣṭiṁ kurvatsu viśākhādi sahacarī samudayesu parimilita paṭavāsa surāga bandhana nava ghana sāra kṣoda mañjula mṛgamada sulalita kuṅkuma paṭīra drava vividha surabhi kusuma kulāni sulalita gāna puraḥsaram itas tato vikiratsu bhū-sura-ramaṇī vṛndeṣu śubhāśiḥ śatāni vitaratsu ca sakhīvṛnda samarpyamāṇa*

*śobhana kunkumāguru karpūra candana vividha surabhi kusumādi suvāsita jala paripūrita kāñcanāṣṭottara śata ghaṭaiḥ suvarṇa vedikā nihita padmarāgamaṇi pīṭhopari sannivişṭāṁ priya sakhīṁ gāndharvāṁ bhagavatī paurṇamāsī sānandam abhişicya vividha sulakṣaṇa mahā ratna sañcayodaka sahasra dhārābhir jaya jaya śabda pūrvakaṁ ratnābhiṣekaṁ cakāra (303)*

Lalitā blissfully spoke: "Allright, let it be so. Everyone hear with rapt attention please!" In the spring, which is the king of seasons, on the full moon day of Vaiśākha (May) Bhagavān Hiraṇyagarbha (Lord Brahmä) broadcast the order to perform this bathing ceremony through an ethereal voice, and following the order of Bhagavān Śrī Gopīśvara (Lord Śiva), that they received in their dreams, the Vrajavāsīs met with the most excellent sacred rivers like Mānasa Gaṅgā and Kālindī (Yamunā) and with goddesses like Sāvitrī (Brahmā's consort), Saṁjñā (Sūrya's consort), Ekānaṁśā (Śrī Kṛṣṇa's younger sister, who was actually born from Yaśodā's womb instead of Him). Kinnarīs and Gandharvīs, attracted to the tumultuous playing of flutes, *vīṇās*, *karatālas*, *mṛdaṅgas* and *dundubhī*-drums, ecstatically began to sing, Apsarās and Vidyādharīs began to dance, and Śacī devī and other goddesses began to chant *'jaya jaya'* and showered Pārijātas and other flowers. Viśākhā and other *sakhīs* began to diffuse fragrant flower-pollen, nicely colored ropes, sandalwood-powder, captivating musk, lovely vermilion, sandalwood paste, various fragrant flowers and lovely songs in all directions, *brāhmaṇa* women offered hundreds of auspicious blessings and Bhagavatī Paurṇamāsī showered *priya sakhī* Gāndharvā (Rādhā), who was seated on a ruby-throne on a golden platform, with 108 golden jugs filled with thousands of streams of water scented with vermilion, *aguru*, camphor, sandal and various fragrant flowers and endowed with various great gems with good characteristics, blissfully handed to her by the *sakhīs*, all the time chanting *jaya jaya*."

*vṛndā saharṣam—tatas tataḥ (304) lalitā—tato mayaiva sucīna vasanena śanaiḥ śanair aṅgānyāmṛjya surakta dukūlaṁ paridhāpya ketakī kusuma suvāsita jalada nīlottarīya vasanenāvaguṇṭhya sukham anyatara kanaka pīṭhe niveśya nānā vidha kusuma nava guñjā puñja sumadhura muktādi maṇi nikarair nindita śikhipiñcha kalāpa kānti sukeśa pāśaṁ sudīrgha prāntocchalat kusuma gucchaṁ veṇītvenāvirbhāvya sva sva sevā karma karmaṭha parijanagaṇa dīyamāna vividhā lepa bhūṣaṇa mālyādibhir yathā-sthānaṁ yathā-śobhaṁ nikāmam alaṅkṛte 'tyarddhokte tat smaraṇānanda janita kampa pulaka svarabhaṅga parimilita divya moham āsādayantī sā lalitā viśākhayā sasambhramaṁ pṛṣṭhe samālambya karṇe rādhe kṛṣṇa rādhe kṛṣṇe'ti kīrtanāmṛtena sandhukṣitā kṣaṇaṁ maunena dhairyam ālambya punaḥ kathayitum ārebhe. tadānīm eva mūrcchitāṁ lalitām ālakṣya hā mat prāṇa pradīpa rāji nirājita carite priya sakhi lalite hata-bhāgyāhaṁ tvayā nirāśā kṛtāsmi. hä bhagavan bhakta vatsala bhāskara deva rakṣa rakṣa hā santatam ā-pulinda sakala gokula janāvanārtha kalita nirvikalpa mahā saṅkalpa gokula sudhānidhe... jhaṭiti nija sudhāmaya karābhimarṣaṇena mad vidha jīvita kokila kula jīvātu lalitā nāmādbhuta piyūṣa rasāla vallīṁ jīvitām ācarya kilaitat paṇenaiva saṁkriya dāsī kriyatām iyaṁ tapasvinī rādhiketi vilapya süśrudhāraṁ vegena tām āliṅgitum āgacchantī rādhikā rasamaya sāttvika mahā stambha santati sahacaryā suṣṭhu pariṣvaja rakṣitāsīt. ityavakalanāt trāsena sāntaḥ kampaṁ raṅgaṇavallī tulasībhyāṁ tat savidham upalabdhaṁ tato raṅgaṇavallyā vāma bhujayä tat pṛṣṭham avaṣṭabhya dakṣiṇa kareṇa mṛdu mṛdu mṛjyamānā hā nātha rakṣa rakṣa iti sāśru-pravāhaṁ sagadgada bhāṣitena tulasyā tu nava mṛdula tamāla pallava kula vyajanenāti javena vījyamānā bāhyam upālabhya susthām iva lalitām ālokayantī sānandā babhūva (305)*

Vṛndā-devī blissfully inquired: "And then, what happened then?" Lalitā: "After that I slowly dried the body of my *sakhī* with a soft thin cloth, dressed Her in a red petticoat covered by a cloud-blue outer-dress, that smelled of Ketakī-flowers. Then, for Her convenience, I seated Her on another dais, a golden one, and braided Her hair, that defeats the beauty of spread-out peacockfeathers, with a variety of fresh flowers, *guñjā* strings and sweet pearls, finally fixing a fanned-out bouquet of flowers at the end of this long braid. Her attendants

(maidservants), who are very expert in their individual services, offered Her various unguents, ornaments and garlands on each of Her limbs wherever it looked beautiful. When She was thus freely and sufficiently ornamented....." After half completing her narration, Lalitā attained an extraordinary state of ecstatic swoon, due to remembering her *priya sakhī*— her voice broke, she shivered and got goosebumps all over her body. Viśākhā, who sat behind her, attentively brought her back to consciousness with the ambrosial *kīrtana* of *rādhe kṛṣṇa rādhe kṛṣṇa*.....For a while Lalitā remained silent and patient, and then she continued her narration. But when Śrī Rādhikā saw that Lalitā was in a swoon, she exclaimed: "O *priya sakhī* Lalite, whom I worship with the lamps of My life-airs! Have you abandoned an unfortunate girl like Me? O Lord! O Sūryadeva[19], who is so affectionate to his devotees! Save her! Save her! O moon of Gokula! You have saved all the residents of Gokula, even the low-class Pulindas, without any distinction! That is Your great vow of commitment! Therefore quickly come and revive this wonderfully nectarean mango-vine named Lalitā, who is the very life-support for the cuckoo-like heart of someone like Me, with Your ambrosial beams! Better yet, purchase this ascetic Rādhikā and make Her your maidservant as the price for saving her life!" Lamenting like this, She quickly came up to Lalitā to embrace her with tear-filled eyes. Then She was nicely embraced by her female attendant, the *rasika sāttvika* transformation called 'great swoon'. Seeing their mistress Śrī Rādhā thus fallen in a swoon, Raṅgaṇavallī and Tulasī came up to Her, their hearts throbbing with fear. Raṅgaṇavallī supported Śrī Rādhā's back with her left arm and gently massaged Her body with her right hand. Tulasī, meanwhile, exclaimed 'O Lord! Help Help!' with faltering voice and tear-filled eyes, and began to fan frantically with a fresh and tender Tamāla-leaf-fan. Then Śrī Rādhā regained consciousness and became strong and firm once more. Seeing Lalitā (back at her wits too) She became very happy.

*lalitā— hum tāṁ tadā tad ānandocchalitu sāttvika bhāvālaṅkāra bhūṣita sabhya-gaṇaiḥ saha bhagavatī vicitra ratna siṁhāsanopari samupaveśya ekānaṁśā sodara kāmākhyā śyāmala devatā hṛdya sthāsakād āhṛta datta mṛgamadena vṛndāvana rājya mahārājñītvena śaṅkha ghaṇṭā dundubhi kolāhala śabda pūrvakaṁ jaya jaya śabdena tilakaṁ cakāra. tata etacchravaṇena sarvāsām ānanda hāsa kolāhale jāte tacchravaṇānanda samutthita sāttvikādyanubhāvān yatnenāvṛtya kiñcid vihasya mayoktam— lalite etat kathaṁ mayā na jñāyate etena kiṁ vo rājyam āyātaṁ pratyuta etad uṭṭaṅkanāt sva mukhenaiva bhavatībhir yuṣmat sahitam idaṁ rājyaṁ mamaiveti niṇītam (306)*

Lalitā then continued her narration of Śrī Rādhā's coronation, saying: "Yes, then Bhagavatī Śrī Paurṇamāsī-devī met with the people assembled there, who were all adorned with the ornaments of swelling *sāttvika* ecstasies. Seating Her on a jewelled throne, she give Rādhā the royal *tilaka* mark, or *sthāsaka*, which consists of musk which comes from the heart of Śyāmala devatā, the brother of Ekānaṁśā (Kṛṣṇa), who is also known as the transcendental Kāmadeva, thus marking Her as the great Queen of Vṛndāvana, while the chanting of *jaya jaya*, conchshells, gongs and Dundubhī-drums resounded. Hearing this, everyone present roared with ecstatic laughter. I was also so happy to hear this that all symptoms of *sāttvika* ecstasies appeared on My body. However, I managed to conceal and suppress them with great effort and said with a slight smile— Lalite! You think I don't know about all these events? Well, you think that this has brought you the kingdom? Actually, by narrating all of this, you have made it clear that this kingdom is yours as well as Mine!"

*nāndīmukhī—katham iva (307) tato'ham—yato vṛndāvana purandarasya mamaiva rājñītvena mad iṅgitenaiva bhagavatyābhiṣikteyam (308) viśākhā vihasya— asaṅgata bhāsin purandarasya mahiṣī devyeva bhavati sā khalu śacīti prasiddhā svarge vasati iyaṁ tu mama sakhī bhūmi vihāriṇī subhagābhimanyor jāyā mānuṣī (309) mayoktam—tarkācārya śiromaṇi manye viśākhe tvaṁ suṣṭhu*

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[19] The *kula devatā* or family deity of Vṛṣabhānu Mahārāja is Sūrya deva, the sun god.

*jaḍāsi yad bāraṁ bāraṁ adhītam api pratyakṣa khuṇḍanaṁ tvayā vismṛtaṃ eva (310) viśākhā—kiṁ tad vismṛtam (311) mayoktaṁ—śrūyatāṁ yadi bhavat sahacarī mat preyasī na syāt tarhi mad vakṣaḥ sthāsakāhṛta mṛgamadena kathaṁ bhagavatī tāṁ tilakinīṁ cakāra. kathaṁ vā mat kaṇṭha mālā hāra vaijayantībhyāṁ tat kaṇṭham alaṁ cakāreti (312)*

Nāndīmukhī said: "How's that?" Then I said: "Because on My beckon Bhagavatī Paurṇamāsī has crowned Śrī Rādhā the queen of the kingdom of Vṛndāvana, of which I am the king (*purandara*)." Viśākhā laughed and said: "O Speaker of improper words! The queen of Purandara (Indra) is a goddess, who is named Śacī and who presides over heaven. But my *sakhī* Rādhārāṇī enjoys on planet earth, is human and has a fortunate husband named Abhimanyu." I said: "O Viśākhe, who is honoured by the crownjewel of false logicians! You are really very stupid because although you have repeatedly studied the scriptures on logic, that defy sensual perception, you have still forgotten?" Viśākhā: "What have I forgotten?" I said: "Viśākhe! Hear Me out: If your dear *sakhī* Śrī Rādhā were not My sweetheart (wife), then why did Bhagavatī Paurṇamāsī take the musk needed for Her *tilaka* from My chest, so that She became *tilakinī* (a woman crowned as queen with *tilaka*)? What would be the need of it? And would Her neck be decorated by the necklace and the Vaijayantī garland from My neck?"

*lalitā—bhoḥ śaśa-śṛṅga-dhanurdharālīka purandara pravara subhaga lekhāvali kalita padāravindāyāḥ gandharva vidyādharagaṇa gīyamāna mahā vaibhavāyāḥ ātmabhuvāpi saṁstūyamāna caritāyāḥ vividha kāma sampatti dāyinyāḥ nandyādīśvara gṛhiṇyāḥ kāmāripura vāsinyāḥ vindhyā vāstavyaikānaṁśāgrajāyāḥ kāmākhyā nāma śyāmala devatāyāḥ mahāprasāda mṛgamada mūlābhir eva sā kila bhagavatyā vibhūṣitāḥ tava kas tatra sambandhaḥ (313)*

Lalitā said: "O archer of hares' horns (liar)! O king of the false! Bhagavatī Paurṇamāsī decorated Śrī Rādhā with the *prasādī* musk and garlands from Kāmākhyā devī, the Śyāmala goddess whose lotusfeet are endowed with all auspicious lines, whose great prowess is constantly glorified by hosts of Gandharvas and Vidyādharas, whose great glories are praised by Prajāpati Brahmā, who bestows different kinds of desired opulences, who is the wife of Śrī Mahādeva, the Lord of Nandī and others, who resides on Mount Kailāsa and whose elder sister is Ekānaṁśā, the resident of the Vindhyā-mountains. What is Your relationship with her?"

*tuṅgavidyā— sakhi lalite sādhu sambodhitaṁ yad ayam alīka purandara eva (314) viśākhā—katham iva (315) tuṅgavidyā—śrūyatam asmin māthura pradeśe yācaka dvija kalāvidbhir eva pañcaviṁśati kapardikā mātra labdhuye deva muhurājetyalīka sambodhanaiḥ kṣudrataraika grāmādhyakṣo'pi yathā praphullito bhavati tathaiva śakrāśanāśana durgata bhaṇḍa bhaṭṭādi vargaiḥ palaika parimita navanīta mātram āptuṁ vṛndāvana purandareti kṛtāsambhavālīka sambodhana pūrvaka stavābhāsenaiva nisargā gambhīra eṣa kṛṣībalobāḍham ātmanaḥ purandaratāmananena nija jālmato'marāvatī purandaratvam eva prakaṭī cakāra. tatas tuṅgavidyā narma smitam apavāryya bhoḥ pāvana sarovara jambāla jāta jāmbūnada jāta sutāra muktāphalādi vividha ratna vrāta viracita mahā siṁhāsanopari suṣṭhu niviṣṭasya saurabhabharonmādīkṛtāruṇa bhramara kulocchalita jhaṅkāra rava nikareṇānugamyamāna nirmala gagana sumanaḥ prapañcāvirbhāvita vara mukuṭa bandhāti bandhurottamāṅgasya sānandaṁ śirasi subalena dhṛta pariṇata kamaṭha kaṭhora pṛṣṭha supakṣa kṛta prakaṭa surabhi sudhā-kaṇābhir varṣipravarātaputrasya masṛṇatara karatalodbhuta tanūruha prakara racita cāmara dvayenojjvala caturābhyām ubhaya pārśvayor ānandābhivījyamānasya ati supratiṣṭhita vandhyā garbha jāta mahā mahā sat puruṣa vargaiḥ padmagandhābhidhādi balīvardda sañcayānāṁ sumadhura payaḥ pravāheṇa vṛndāṭavī mahendratve'bhiṣiktasya pariṇata śaśottūṅga śṛṅga vinirmita mañjula kārmukālaṅkṛta vāma kara muṣṭikasyāsya tad avadhi yaśaḥ pratāpa prakāśa laharī brahmāṇḍa bhare yādṛśī prasarantī vartate tām anubhavantībhir bhavatībhir api sākṣān mahendratvaṁ yan na manyate tad bhavatīnām anayo'yaṁ mahān eveti mayi prabhāsate. iti niśamya sasmitaṁ nayana*

*kuṇunena sasmita lajjita man mukham ālokya parasparaṁ cālokayantīṣu tāsu citrā vihasya—bhoḥ kathum asau parihasyate bhavatībhyāṁ satyam evāyaṁ devendraḥ (316)* [†]

Tuṅgavidyā said: "*sakhi* Lalite! You have addressed Him perfectly, for He is truly the king of the liars!" Viśākhā said: "How is He the king of liars?" Tuṅgavidyā explained: "*sakhīs*! Listen! Just as begging *brāhmaṇas* who are expert in arts like singing, address an insignificant local village chief with false praises like: "O Deva! O Mahārāja!", thus making him blossom with joy, to get a mere five Rupees from him, similarly unfortunate, ill-behaved *bhāṅg*-addicted troubadours praise Him (Kṛṣṇa) in an impossible way as Vṛndāvana Purandara, the king of Vṛndāvana, so that they will receive 60 grams of butter from Him. This naturally naughty and whimsical peasant shows His own foolishness by considering Himself a royalty, as if He is the king of Amarāvatī (Indra)." After saying this, Tuṅgavidyā checked her laughter and continued — " Bho *sakhīs*! He beautifully sits on a marvellous throne grown from the moss of Pāvana Sarovara and made of different kinds of jewels, such as these superexcellent pearls, that grow from gold.[20] He wears a very beautiful crown on His head, decorated above and below with flowers that follow in the footsteps of spotless sky-flowers, all around which red bees buzz, maddened by their great fragrance. Subala blissfully holds a big umbrella over His head. The wings of this umbrella come from ripe or even more mature hard turtle-shells from which fragrant drops of nectar are sprinkled. He is flanked by two friends named Ujjvala and Catura, who fan Him with blossoming hearts, using fans made from hairs that grow from the pores in tender handpalms. Greatly famous *sādhus*, that are born from the wombs of praiseworthy ladies, have showered Him as the great king of Vṛndāvana with streams of very sweet milk coming from bulls like 'Padmagandha', and His left fist is adorned by holding a captivating bow, made of the high horn of a hare. Ever since that coronation-day the waves of His power and glory pervade the universe. Even though you personally experience this, you still refuse to recognise Him as the great king himself? I think that is very unfair of you." Hearing this, the girls of Vraja cast smiling sidelong glances at My smiling and embarrassed face and then looked at each other's faces. Citrā laughed and said: "Hā Viśākhe! He Tuṅgavidye! Why are you both joking with Him like this? He is surely Devendra, the king of the gods."

*tuṅgavidyā— citre iti cet sa katham atrāgataḥ (317) citrā—śrūyatām—para ramaṇī rato'yam iti sarvataḥ samadhigamya krodhinyā devyā padāghātena nirbhatsitas tāṁ parama sukhada tan nija bhuvanaṁ ca nirvedataḥ parityajya vanam idam āgatya parama mañjula navīna gopatvam ivāsādya puraścāraṇa vidhānenaiva vṛndāvaneśvaryāḥ karṣako bhūtvā sukhena samayaṁ gamayann asti tadenāṁ hāsyarasa viṣayālambanam avidhāya bāṭika rūpa praghuṇe asmin sneha eva nikāmaṁ vidhīyatām (318)*

Tuṅgavidyā said: "Citre! If He really is Devendra, then why has He appeared before everyone in Vṛndāvana?"[21] Citrā: "Listen, I'll tell you why: He is *para ramaṇī rata*, which means that He is attached to other men's wives (It can also mean He is attached to *parā*, the enemies' party, or to *parā*, the superexcellent woman Śrī Rādhā.) Although this is known to everyone, Devī became very angry and rebuked Him by kicking Him with her foot. Then He left His blissful home (*paramasukhada* can also be disjointed in the following way: *param asukhada*, the place that gives the greatest misery, or Candrāvalī's abode Sakhīsthalī) and came

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[20] Pearls can not grow from gold, therefore this is called an *asambhavopamālaṅkāra*, or poetic embellishment consisting of an impossible allegory, which is defined in Śrīla Kavi Karṇapura's "Alaṅkāra Kaustubha"—*asambhavyaṁ samudbhāvyopamāno'sambhavopamā*. The other descriptions in this paragraph all fall under the same category.

[21] Usually demigods stay out of human beings' sight.

to this forest (Vṛndāvana) as a most captivating young cowherd boy. Performing *puraścaraṇa* (a purificatory rite, or: *puraḥ* means 'before' and *caraṇa* means 'wandering, like a mad elephant through the pleasure forest of Vraja, where bees buzz around the flowers of the Bokul-trees'), He has now attracted the queen of Vṛndāvana and passes His time with Her with great pleasure. Therefore please don't make Him a laughing-stock but be kind to this guest that has come to our house."

*tacchrutvā sarvāsu smera mukhīsu nāndīmukhī vihasya—sakhi citre vraja eva nitya vihāriṇi vrajendranandane yat kiñcit tvayedaṁ vyāhṛtaṁ tasya śabdārthottha gūḍhābhiprāyeṇa bhavitavyam iti lakṣyate tatas tasya vivecana pūrvaka kathanenāsmān bāḍham ānandaya (319) tataḥ smitvā munivratam ālambitavatyāṁ citrāyāṁ vṛndā sānandam āha—nāndīmukhi asyāḥ parama vidagdhāyā gūḍhābhiprāyaḥ sphuṭaṁ mayaiva nirvarṇyamanaḥ suṣṭhu samākarṇyatām (320) nāndīmukhī—katham asya devendratvaṁ tat prakaṭaya (321) vṛndā—dīvyanti krīḍantīti devāḥ—vicitra vividha manohara keli vilāsa śālinaḥ tathā dīvyanti viśeṣeṇa dyotante iti devāḥ— paramojjvala tejas taraṅga hṛdyādbhuta saundaryāmṛta pravāha śālinas teṣāṁ teṣām apīndraḥ mahā parivṛḍha iti devendras tebhyo'pi paramotkarṣeṇa suṣṭhu virājamāna ityarthaḥ (322) nāndīmukhī sasmitaṁ—samīcīno'yam artho vivṛtaḥ kintu para ramaṇī rata ityasya ko'rthaḥ (323)*

Hearing this, all the *sakhīs* laughed. Nāndīmukhī also laughed and said: "*sakhi* Citre! It is clear that whatever you said to that prince of Vraja, who eternally enjoys in Vraja, has a deeper meaning, so please increase our delight by explaining them to us after due deliberation." Citrā then smiled and took the oath of a *muni* (she fell silent). Seeing this, Vṛndā-*devī* blissfully told Nāndīmukhī: "Nāndīmukhi! I will nicely explain the secret meanings in the words of the most clever and smart Citrā, listen to me carefully!" Nāndīmukhī said: "Clearly tell me how He has become Devendra!" Vṛndā devī said: "Those who play are called *deva*[22]. They engage in various wonderful and captivating playful pastimes, or they are particularly radiant (*dyotante*). Their forms are waves of most radiant luster endowed with a wonderful beauty, like a stream of nectar. Thus there are two meanings of the word *deva*, and in both cases He is the king of such *devas*. He shines even more attractively than all these highly qualified gods. Such are the meanings of the word *devendra*." Nandīmukhī smiled and said: "Vṛnde! You certainly revealed the proper meaning of the word *devendra*, but now please tell us the meaning of the word *para ramaṇī rata*?"

*vṛndā— parā anyā tathā parā vipakṣā tathā parā paramotkṛṣṭā parā cāsau ramaṇī ceti para ramaṇī śrī rādhikā tasyāṁ rataḥ paramāśaktas tām eva paramānurāgeṇa ramayann ityarthaḥ (324) campakalatā smitvā— vṛnde devyapi nirūpyatām (325) vṛndā— nādevo devam arcayed iti caṇḍikā paricaryā paratvāt asya devasya bhāryeti vā. kimvā amaṅgale maṅgala śabdavad iyaṁ devī (326) nāndīmukhī—seyaṁ kā (327) viśākhā—etādṛśī candrāvalyeva bhaviṣyati (328) vṛndā smitvā maunam ālambate (329) sarvāḥ smitaṁ kurvanti (330) nāndī—padāghāteneti dhārṣṭyātiśayena tasyā anuttamatā sphuṭeva kintu parama sukhada tan nija bhavanaṁ vā katarat (331)*

Vṛndā replied: "*parā* means 'other', 'the enemy', or 'the most excellent'. He who makes love with the most excellent woman is thus known as *para ramaṇī rata*. He is super-attached to the super-excellent girl Śrī Rādhikā, with the utmost passion. Know that to be the meaning of the word *para ramaṇī rata*." Campakalatā smiled and said: "Vṛnde! Now explain the word *devī*." Vṛndā devī continued: "It is a well-known saying that 'Without being a god one cannot worship a god." By being devoted to Caṇḍikā one becomes the dedicated wife of this *deva*. *devī* can also mean auspiciousness in the midst of inauspiciousness." Nāndīmukhī: "Then who is this *devī*?" Viśākhā: "Such a qualified *devī* can only be Candrāvalī." Vṛndā smiled and

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[22] *dīvyanti krīḍati asyāṁ* or *dīvyanti krīḍantīti devāḥ*.

remained silent. Everyone smiled as Nāndīmukhī said: "By saying that '*devī* kicked Him with her foot', *devī's* crudeness has been clearly indicated. So she was named *devī* only sarcastically. But what is the meaning of the words *sukhada tan nija bhavana* (see verse 318)?"

*vṛndā—niviḍatva puṣpavattva bhṛṅga guñjitvādi rāhityāt param asukhadam. kiṁvā parama sukhaṁ dārayatīti parama sukhadaṁ yat tasyā devyā nija bhavanaṁ sakhīsthalī nikaṭa vartinaṁ tad apahāya (332) nāndīmukhī—aho śabdānāṁ gūḍhārtha vijñāyās tava vyākhyā kauśalaṁ tad asmādṛśībhir duravagāho navīna gopatvādi padānāṁ gūḍho'rthaḥ kṛpayā prakāśyatāṁ (333) veṇu viṣāṇa laguḍa niryoga paśa giridhātu citra nava śikhaṇḍa guñjā-hārāraṇyā śṛṅgāra dhāritvaṁ mañjula navīna gopatvaṁ tatrāpi navīna śabdena tasya prathamato nitya nūtanatā ca dhvanitā. puraścaraṇa saṁvidhāneneti puraḥ—sammukhe bhṛṅga raṇita kusuma kalita bakula rāja tale caraṇaṁ proddāma madonmatta gajendravad vividha vilāsa samullāsitam itas tato bhramaṇaṁ tat puraḥ saraṁ yat saṁvidhānaṁ līlā kamala cumbana kaṅkelli valli nava pallava daṁśana nistula nistala dāḍimī phala kara-vinyāsa kāñcana yūthikā-samāliṅgana pūrvaka smita nava karpūra sammilita cañcala nayana kamalāñcalāvalokana paramonmādaka madhura mādhvīka pāyanam. tena malli bakula campaka mādhavī kanaka yūthikādi kusuma cayana vilāsa mādhurībharam anubhavantyāḥ śrī vṛndāvana rāja-dhānī vilāsinyāḥ karṣaka—ākarṣako bhūtvā tena tān unmādya nija nikaṭam ākṛṣyetyarthaḥ. sukhena—ślāghya madhura madhura rasāsvādana janita paramānanda sandohena samayaṁ—sahaja sarvadojjṛmbhamāṇa vasanta kālaṁ nirantaraṁ nirupama vilāsa mādhurībhiḥ saubhāgya lakṣmi-bharaṁ gamayan—prāpayann asti tayā sahānavaratam anirvacanīya madhura khelā vilāsa tatparaḥ san sadā virājata eveti (334ka)*

Hearing this, Vṛndā explained: "Because there are no dense flower-beds there with humming bees it is most 'unpleasure-giving', or it spoils His topmost enjoyment, therefore He has abandoned that abode of Candrāvalī known as Sakhīsthalī and has come to this forest instead." Nāndīmukhī said: "Aho! How wonderfully clever are Your explanations of all these secret meanings! Now please explain us the meaning of words like *navīna gopatva* (young cowherd boy) (this includes the explanation of the words *puraścaraṇa-vidhāna, karṣaka, sukha samaya* etc.)" Vṛndā devī said: "The secret meaning of *mañjula navīna gopatva* is that He is adorned with attire like His flute, His horn, His stick, His rope for tying the calves, drawings of mineral pigments, fresh peacock feathers, strings of *guñjā* beads and other sylvan apparel. The word *navīna* primarily indicates that He is eternally young, and of the words *puraścaraṇa vidhāna,* the word *puraḥ* means 'before (locative)', He is delighted through His various pastimes in which He freely rambles here and there through the woods, at the bases of flowery Bakula-trees, where bumblebees buzz, like an elephant who is maddened with lusty desires and the events that occurred before that include making us drink the most intoxicating sweet honey of kissing a play-lotus, biting the fresh sprout from an Aśoka vine, placing the hands on a matchless, round pumpkin, embracing a golden Yūthikā vine, while smiling with the corners of restless lotus-eyes, that are laced with fresh camphor. For this reason He attracts Śrī Vṛndāvana Rājadhānī Vilasinī (She who enjoys Vraja's capital, Vṛndāvana) and intoxicates Her with the sweet pleasures of picking Mallikā-, Bakula-, Campaka-, Mādhavī-, golden Yūthikā- and other flowers, for She can experience the sweetness of these pastimes. He always attains the *saubhāgya lakṣmī,* or the fortune of beauty by most blissfully enjoying pastimes of matchless sweetness in spring, the naturally perfect, ever-manifest king of seasons, which is caused by relishing ever-so-sweet and praiseworthy flavours. In other words, He is ever-dedicated to relishing various indescribably sweet pastimes in the company of Śrī Rādhā.

*tato'lam sāntarānandaṁ—viśvāsa ghātini vṛnde mama vṛndāvanodyāna pālikāpi tvaṁ katham etāsu militāsi (334kha) madhumangalaḥ—priya vayasya iyam udyāna pālī salavaṇa takra śalhita bhakta bhakṣaṇāya tad udyāna pālanaṁ parityajya sāmpratamāsāṁ gṛhapālī vṛttāsti tat kathaṁ*

*na kathayişyate (335) vṛndā—aye bhūsurābhāsa kaṭu baṭo nija sahacara prathama mudira vacana jala-dhārā varşeṇa praphulla varşābhūs tvaṁ santata śravaṇa kaṭu śabdaṁ kurvan sarvānudvejayasi (336)*

After that I blissfuly told Vṛndā: "O traitor Vṛnde! Although you are the guardian of My Vṛndāvana-garden, why are you now teaming up with them?" Madhumaṅgala: "Dear friend! This garden-keeper Vṛndā has given up her guard of the garden just to get some rice mixed with salty whey to eat! Now she has become employed in guarding these *gopīs'* houses. Why don't You say it like that?" Vṛndā told Madhumaṅgala: "Aye phony *brāhmaṇa*! Bitter *brāhmaṇa* boy! Have you become a frog, delighted at the first rumbling of your dear friend's cloud-like words, hoping that it will rain? Have you therefore begun to upset everyone with your bitter, disturbing noises?"

*mallī bhṛṅgyau—devi lalite svāminyā yad anya patre likhitam asti tat kiṁ vismṛtaṁ bhavatyā (337) lalitā—kiṁ tat smāryatām (338) mallī bhṛṅgyau—samucita karadāne yaḥ kuyuktim uttolya virodham ācarati so'tra baddhvā śīghraṁ praheya iti (339) lalitā—āṁ tat karadāna virodhī madhumaṅgala eva tadenaṁ latā-pāśena dṛḍhaṁ nibadhya komalāyāḥ priya sakhyāḥ savidhum anītvaiva jaṭilābhimanyu pārśve yuvābhyāṁ eva satvaraṁ samarpyatām yathā sa yāva grāma siṁho'bhimanyur eva tāḍana pūrvakaṁ sva karaṁ gṛhnāti (340)*

Mallī and Bhṛṅgī said: "Devi Lalite! Have you forgotten what Svāminī Rādhā has written in the other letter?" Lalitā: "What was it? Remind me!" Mallī and Bhṛṅgī: "Anyone who finds excuses for not paying the proper tax and thus acts in a contrary manner, should instantly be arrested and sent to Me." Lalitā said: "Yes! Madhumaṅgala is certainly opposed to paying tax, therefore tightly tie him up with vine-ropes and quickly bring him before Jaṭilā and Abhimanyu, instead of to our tender girlfriend (Rādhā). That lion of Yāvaṭa village, Abhimanyu, will then beat him up and collect the tax single-handedly."

*madhumaṅgalaḥ—antaḥ sabhayam iva—vayasya kiñcin nigūḍhaṁ kāryaṁ mama gṛhe vidyate tat sampādyāgacchann asmi (341) tato'haṁ—dhig brāhmaṇa katham abalā vāg āḍambareṇa mad agrato'pi vibheşi (342) madhumaṅgalaḥ—mahāśūra ghaṭṭīpālasya tava govardhane dāna vartanyāṁ śauryam anubhūtam asti yat tasmin dine etābhir eva vṛndāvana kara nimittaṁ gāndharvā nideśena nijottarīya paṭāñcalena baddhā nīyamānam api māṁ vīkşamāṇa eva vilakşas tvam āsīḥ aham eva nija bhūsuratvaṁ vivṛtya bhāgyena kathañcid urvarito'smi. ityuktvā bhītim anukṛtya palāyantam iva tat kare gṛhītvā parāvartya mayoktaṁ—lalite tādṛśyāḥ komalābalāyā api katham ahaṁ karaṁ dāsyāmi pratyuta balāt kāmam āsādya eva. iti niśamya netra bhāgena māṁ īşad avalokayantī rādhā susmitā āsīt (343)*

Madhumaṅgala pretended to be afraid and told Me: "Pal! I have some private matters to do at home, I am now going to finish these things!" I then told him: "Damn you *brāhmaṇa*! Why are you getting scared of the bragging of these weak girls, even in My presence?" Madhumaṅgala said: "O great hero! I experienced many times how heroic You were in Your efforts to protect the toll-booth on the roadside near Govardhana! On that day these *gopīs* had bound me up with the ends of their garments, on the order of Gāndharvā, who wanted to collect Vṛndāvana's tax, and took me along with them, while You simply looked on in wonder. I showed my own brahminical power, though, and survived by some great stroke of luck!" Saying this, Madhumaṅgala fled as if he were scared, but I stopped him by holding his hand and said: "Lalite! How can I pay tax to such a tender and weak girl? On the contrary, I will collect sufficient tax even by force!" Hearing this, Śrī Rādhā smiled sweetly and slightly peaked at Me from the corners of Her eyes."

*nāndīmukhī—citre vāṭikā prāghūṇa ityasya kas tāvad abhiprāyaḥ (344) lalitā—nāndīmukhi taj jānantyapi katham pṛcchasi. yat sarva kālīna nija vāsa grāma mahāvanam apahāya vatsara ṣaṭ saptaka mātram atrāgato'sti (345) nāndīmukhī—priya janma bhūmes tyāge kiṁ tāvat kāraṇam (346) rādhā anuccaiḥ—tat sthānasyāsvācchandyāt janatādhikyena tad grāme nagara iva jāte abalā-vadha bhāṇḍa sphoṭana navanīta haraṇādi vividha visadṛśa vyavasāyābhyāsena janita bahuvidha vikarmābhilāṣasyāsiddhatvāt nirjane'smin mahati vane vṛndāvane kulābalā-kulānāṁ geha deha adhara daśana vasanāni svācchandyenāpahartum adhika lālasaiva. ityevaṁ lalitayā sphuṭaṁ vyāhṛte nāndīmukhī sasmitaṁ sâkūtam āha—lalite sāmpratam asya tādṛśa vyavasāyo na dṛśyate. (347)*

Nāndīmukhī said: "Citre! What is the purpose of these words of this guest in our house?" Lalitā said: "Nāndīmukhi! Why are you asking this, while you already know the answer? He was only six or seven years old when He abandoned His own eternal abode of Gokula Mahāvana to come to this place." Nāndīmukhī: "Why did He abandon His beloved birthplace?" Śrī Rādhā whispered: "In that town He could not act freely, for its population was larger. That village was like a large city, and He could not fulfill His evil desires to kill women, break dairy-pots, steal butter or perform other sorts of mischief. Here in this dense and lonesome forest of Vṛndāvana we can see Him desiring more strongly to bite the *gopīs* lips, pollute their bodies and homes, and freely steal their clothes." When this was also clearly narrated by Lalitā, Nāndīmukhī smiled and revealed her own intention by saying: "Yes, Lalite! Nowadays we don't see Him (Kṛṣṇa) behave like this anymore."

*rādhā punar anuccaiḥ—satyam eva kathyate yad ayaṁ samprati sva dharma tyāgena visadṛśa saṁskāreṇa ca janitānyādṛśa buddhikṛta cauryādi duṣkṛtaṁ lalitācāryayā pūrvam api vihita niṣkṛtena nirvāsya nirveda kṛta vivekena tāsām eva kṛṣi vṛttim eva nija dharmam ācarya prakāmaṁ śasyānyutpādya tābhyaḥ pradāya tat svāṁśam api svayam ādāya tāḥ svātmānam apyānandayan mahā śucir iva virājate. ityeva sphuṭaṁ viśākhāpi sasmitaṁ bhāṣitavatī tatas tan niśamya sarveṣu hāsa kolāhala mahotsavam āviṣkurvatsu sakapaṭāsūyaṁ mayoktam—sakhe subala dhūrtābhir imābhir narma bhaṅgī miṣeṇa mama vṛndāvana rājyādhikāritaiva dūrīkriyamāṇāstīti samadhigataṁ bhavatā (348)*

Śrī Rādhā whispered again: "You speak the truth, for this Kṛṣṇa has now given up His occupational duty and has adopted contrary habits and a naughty intelligence, that caused His mischief like theft and so. However, the atonements previously prescribed by an *ācārya* like Lalitā have destroyed these sins and repentance has given Him His intelligence back, so that He has once again taken to the *gopīs'* occupational duty of agriculture. As a result He's growing a huge amount of grains and is giving this to the *gopīs* after first extracting His own share. In this way He appears like a very pure person, delighting both the *gopīs* and Himself." Viśākhā also clearly spoke all these words of Śrī Rādhā before everyone, with a smiling face. Hearing this, the beautiful girls displayed a grand festival of laughter and tumult. I then told Subala with false hostility: "Friend Subala! These conniving girls destroyed My sovereignty over this kingdom of Vṛndāvana with all these joking false excuses—did you notice that?" (348)

*subalaḥ—na kevalam adhikāritaiva dūrīkṛtā kintu karṣako'pi kṛto'si (349) vṛndā—subala tvaṁ bahu śruto vicakṣaṇas tathānayor api parama snigdhaḥ tat kathaṁ nāndīmukhyā sahānayoḥ parama snigdhayor api rājya hetor vivada mānayor ucita nyāyāvalokanena virodhaṁ na davayasi. ta tā bhadraṁ bhadram iti mayā lalitayā cokte subalaḥ prāha—vayasya prathamaṁ tāvat kathamāsām etad rājyaṁ. tal lalitaiva kathayatu paścād bhavān api kathamvā bhavad rājyaṁ taj jñāpayatu (350) tato'haṁ—subala yāsāṁ vrajadeva kanyānām ajñānenāpi saṅgamācarya jāta vyalīko'haṁ prāyaścittena śuddho'bhavaṁ sa kathaṁ tābhiḥ samam api punar vākovākaṁ vistarayāmi (351)*

Then Subala told me: "Kṛṣṇa! They have not only wiped out Your sovereignty over the kingdom of Vṛndāvana, they have also reduced Your status to that of a mere ploughman!" Vṛndā then said: "Subala! You are a clever scholar and the object of both Śrī Rādhā and Kṛṣṇa's affection. Despite this fact you have teamed up with Nāndīmukhī to engage in quarrel over the seizure of this kingdom. Why don't you destroy all controversies concerning the rights over this kingdom by your view of justice?" Lalitā and I said: "Well spoken, well spoken!", and Subala said: "Friend! How can this kingdom have become the *gopīs'* property? Let Lalitā explain that first, and then You can proclaim why this kingdom has become Yours!" I replied—"Subala! Due to ignorance I have become an offender by uniting with the daughters of the gods in Vraja, but later I've become purified by performing atonement. Tell Me, why should I again quarrel with them?"

*vṛndā—mahā śuddha bhavad vāg gandha mātreṇāpi samudita kaluṣa saṁcayā etā api śrī vṛndāvana cakravartinyā nūnam aśeṣa vidhinā śyāmala viṣama śara sarovara mahā tīrthe punaḥ punaḥ snapanena śuddhīkṛtā eva sva nikaṭam āpitāḥ santi taccīrṇa niṣkṛtayor ubhayoḥ samvāde doṣo nāsti. tal lalite bhavatyeva kathayatu (352) lalitā—prathamaṁ tāvad asmin vṛndāvana rājye'syālīka vādino dhūrtasyādhipatyaṁ tāvad dūre'stu sambandha leśo'pi nāsti (353) nāndīmukhī—katham iva (354) lalitā—sva paitṛka rājye bṛhad vana eva kula kramāgata santata vāsitvāt (355) nāndīmukhī—kim atra pramāṇam (356) lalitā—bhāgavatādi purāṇa vaktṛ vyāsādi munīndra vacanānyeva (357)*

Vṛndā said: "O Greatly pure one! Although the mere fragrance of Your words creates heaps of contaminations within the girls of Vraja, the queen of Śrī Vṛndāvana has become pure by repeatedly bathing in the sacred lake of Śyāmala Viṣama Śara (the blue Cupid), following innumerable injunctions, and has now come to You. Since everyone is now fully purified through atonement, there is no more fault in Śrī Kṛṣṇa and the *sakhīs* conversing with each other. Therefore, O Lalite! Speak out freely!" Lalitā said: "First of all this conniving liar has no connection with this kingdom of Vṛndāvana at all, let alone being its legitimate king!" Nāndīmukhī said: "How is that?" Lalitā replied: "Because His entire dynasty has always traditionally been living in Bṛhad Vana (Gokula), His ancestral home." Nāndīmukhī: "What proof do you have of that?" Lalitā said: "In the Bhāgavata and other Purāṇas Śrī Vedavyāsa and other greatly wise Purāṇic narrators have spoken about it. Their words are authoritative."

*subalaḥ—lalite madhyasthena mayā yathārtham eva vaktavyaṁ tvan mukham alokya mithyā vaktuṁ na śakyate. tad asya bṛhad vana rājyatvenaiva bhavatyā vṛndāvana rājyādhipatyaṁ kim āyāti. kintu tatra cet mahā-pramāṇam asti tad vada (358) lalitā—pratyakṣaṁ parokṣam api bahutara purāṇa vacana kulam asti tatrāpi pratyakṣa parokṣayoḥ pratyakṣam eva balīyaḥ ityanusāreṇa pratyakṣam eva grāhyam (359) nāndīmukhī—kiṁ tat pratyakṣaṁ pramāṇam (360) lalitā—mayā kiṁ tad vaktavyaṁ yuṣmākam anubhūtam eva tat (361) nāndīmukhī—na smaryate tat prakāśaya (362)*

Subala said: "Lalite! I will be the mediator and speak the objective truth, but looking at your face I cannot speak any lies, hence I am asking you: Have you become king of Vṛndāvana simply because Śrī Kṛṣṇa has traditional sovereignty over Bṛhad Vana? And if you have any substantial evidence for this, then tell me!" Lalitā replied: "Subala! Surely there are many tangible and abstract Purāṇic statements, but since it is said: 'of the tangible and the abstract kinds of evidence, the tangible is the more powerful', the tangible evidence is to be accepted." Nāndīmukhī said: "What is that tangible evidence then?" Lalitā said: "What can I say about that? You have experienced that yourselves." Nāndīmukhī said: "I cannot remember, please tell it openly."

*lalitā—brahma gṛhiṇī sāvitrī prabhṛti devyādibhir dundubhi vāditrādi kolāhala pūrvakaṁ kṛto'tra mahā siṁhāsane yo ratnābhiṣekaḥ sa ca trilokīvāsīṣu kasya vā paramānanda pradāyako na*

*saṁvṛtto'sti (363) tataḥ subalaḥ—lalite etat tu tāvad anyathātvena nirūpya priya vayasyo yuṣmān apyātmasāt kartuṁ virājamāno vartate (364) lalitā—subala etacced 'bhavad dvipada gopa priya vayasyaḥ satyam eva vakti tarhi vṛndāvana rājye'bhiṣiktāyā mahā siṁhāsanasthāyā ityādi tathaitasyāś caraṇānujīvino mametyādi vyāhṛtya svāmyasau sāmpratam api kathaṁ taccaraṇa paricaraṇa mātraika lābhāya tan mantra rājam ādātum āgraheṇādhyavasyannastītyādi sarvaṁ kiṁ bhavādṛgbhir vismṛtam (365)*

Lalitā said: "Who in the three worlds was not delighted by He who was showered with jewels, sitting on a great throne while Brahmā's wife Sāvitrī and other goddesses made a huge tumult playing on drums like the Dundubhī?" Then Subala said: "Lalite! What you said can also be defined otherwise, as being my dear friend, who is here to make you His friends also!" Lalitā said: "Subala! If this is really said by your friend, that two-legged beloved of the cowherds, then why does this Svāmī call that Śrī Rādhā, who is showered as the queen of Vṛndāvana and who is seated on a great throne, and even Her maidservants, 'Mine' and why does He still eagerly desire to accept Her king of *mantras* with the sole aim of attaining the service of Śrī Rādhā's lotusfeet? Have you forgotten all this?"

*nāndīmukhī smitvā—lalite asya vilāsino rāja putrasya madana modaka bhojino mahā-kāmukasya yat pralapitaṁ tat kim atra pramāṇaṁ syāt. anyacced gāḍhaṁ pramāṇaṁ syāt tad darśaya (366) vṛndā— yad yat pramāṇam iyaṁ darśayati tat tad evāsyonmādino rāja putrasya pakṣam āśritya yuvābhyāṁ khaṇḍyate. ato'nyat sarvatra prasiddham api pramāṇaṁ lalitātikopena noṭṭaṅkayati (367) nāndīmukhi—vṛnde tat tvayaiva tāvat kathyatām (368) vṛndā—premnā nijāsādhāraṇa sārūpya dāna pūrvakam iyaṁ vṛndāṭavī priya sakhyā sva priya sakhītve nityaṁ nirūpitāstīti (369) nāndīmukhī—kīdṛśaṁ svārūpyaṁ tat kathyatām (370) vṛndā— śrūyatām (371)*

Nāndīmukhī smiled and said: "Lalite! This playful prince is addicted to aphrodisiacs, therefore He is a very lusty debauch. Is this nonsensical prattling serving as evidence of this point? (Never!) If you have any more sound evidence, then show it to us!" Vṛndā: "You have both refuted whatever evidence Lalitā has shown, by supporting the side of this intoxicated prince. Therefore Lalitā is very angry and is not quoting other evidence, which is well known everywhere." Nāndīmukhī said: "Vṛnde! Mention all this evidence to us!" Vṛndā said: By lovingly bestowing Her own extraordinary indentical appearance, *priya sakhī* Śrī Rādhā has eternally made this Vṛndāṭavī Her *priya sakhī.*" Nāndīmukhī: "Tell me, how are they identical?" Vṛndā said: "Listen".

*1। tanor asyā jyotiḥ parimala caraccampakalatā-valī vidyud vallī jayi kanaka yūthī-tatir api svarūpaṁ sārūpyaṁ parama gamayad ballaba pure mukhasyāpi prodyad ruciratara rājīva nivahaḥ*

"The special luster and fragrance of the Campaka-flower-vines and golden Yūthikā-vines, that defy the luster of lightning strikes, in this cowherd settlement has become identical with *priya sakhī* Śrī Rādhā's body, and its blossoming captivating lotusflowers have become identical with Her face."

*2। dṛśor īṣad ghūrṇan nava kuvalayānāṁ samudayas tathā līlās tiryak kamana gamanonmatta hariṇaḥ lasad bimbīvṛndaṁ vara vikaca bandhūka nikaro'pyasau sīdhūsyandi sphurad adhara yugmasya sukṛtī*

"Śrī Vṛndāṭavī's slightly swaying fresh blue lotusflowers and the crooked, yet enchanting gait of the love-intoxicated deer have become identical with Śrī Rādhā's slightly wavering eyes, and Vṛndāṭavī's beautiful Bimba-fruits and super-excellent blossoming Bāṅdhulī-flowers have become identical with Śrī Rādhā's radiant lips, that emit a trickling stream of honey."

*31 bhujāyā vallaryaś calana lalitāś cañcu nicayāḥ śukānāṁ nāsāyās tila kusuma sakhyā dyutibhṛtaḥ*
*smitasya pronmīlat kumuda nikaro danta surucer alaṁ gandhair andhīkṛta madhukarāḥ kunda kalikāḥ*

"Vṛndāṭavī's lovely trembling vines have become identical with Śrī Rādhā's arms, the beaks of Vṛndāṭavī's parrots have become identical with Śrī Rādhā's nose, which is as pretty as a sesame flower, Vṛndāvana's blossoming Kumuda-flowers (a kind of lily) have become identical with Śrī Rādhā's smile and the Kunda-buds, surrounded by bees that are blinded (enchanted) by their nice fragrance, have become identical with the luster of Śrī Rādhā's teeth."

*41 bhruvor bhaṅgī bhrāmyad bhramara-vara paṅktiḥ parimitā*
*lalāṭasya sphurjat subhaga baka-puṣpāti suṣamā*
*alaṁ veṇer udyan mada śikhi śikhaṇḍāvalir asau*
*śruter muñjā yuktir madana dhanuṣo jyā dyutimuṣaḥ*

"The row of playfully wandering superexcellent bees have become identical with Śrī Rādhā's playful eyebrows, the radiant, beautiful and captivating Baka-flowers have become identical with Śrī Rādhā's forehead, the feathers of the most excellent love-intoxicated peacocks have become identical with Śrī Rādhā's braided hair and Vṛndāṭavī's Muñjā-ropes have become identical with Śrī Rādhā's ears, that steal the luster of Cupid's bow."

*51 alaṁ bilvaṁ tālaṁ karakam udayac cāru kucayoḥ*
*sphurad vakṣaḥ sthalyāḥ kanaka kṛta siṁhāsanagaṇāḥ*
*nitambasyaitasya sphurita nava ghaṇṭā-rava-bhṛtaḥ*
*sphuṭaṁ vaṁśa dhvānāñcita guru giri sphāra vikaṭāḥ*

"(Vṛndāṭavī's) Bilva-, palm- and pomegranate-fruits have become identical with Śrī Rādhā's lovely raised breasts, the golden thrones in Vṛndāvana have become identical with Śrī Rādhā's radiant chest and the mountains with their whistling reeds have become identical with Śrī Rādhā's buttocks, that have new jingling and shining waist-bells."

*61 varoru dvandvasya smara kali samarthasya sarasa*
*prabhārambhā stambhāḥ sthala kamala saṅghāś caraṇayoḥ*
*sadonmāda prodyad gaja gamana śikṣā guru gater*
*marālī pālīnāṁ lalita calitodyac caturatā*

"Vṛndāṭavī's juicy banana-tree-stems have become identical with Śrī Rādhā's excellent thighs, that are very capable in the erotic battle, Vṛndāvana's land-lotuses have become identical with Śrī Rādhā's lotus-feet, and the lovely and clever gait of the female swans have become identical with Śrī Rādhā's gait, that is like a Guru who teaches the ever love-smitten elephant how to walk."

*71 alaṁ bhrājaj jambūphalam alaka paṅkteḥ śatamitaṁ*
*madhau mañju dhvānāḥ pika yuva kṛtāś cāru bhaṇiteḥ*
*prasanna śrī vaktra sphurita nayana prānta naṭana*
*kramasya smerodyat sarasija naṭat khañjana gaṇaḥ*

"A hundred radiant Jambū-cherries in Vṛndāvana have become identical with a line of Śrī Rādhā's curly locks, the charming songs of the cuckoos in spring have become identical with Śrī Rādhā's mind-stealing voice, and wagtail birds that dance on lotusflowers have become identical with the dancing side-long glances in Śrī Rādhā's satisfied and beautiful face."

81 *sphurat premnā netrāñjana galita pānīya vitater yamī ceto gaṅgā jalāṁ amala cittasya satatam*
*ghana sveda syandasya ca vividha kāsāra nivaho mahārāgasyoccai rucira guñjāphala kulam*

"Yamunā has become identical with the eyeliner-mixed tears trickling from Śrī Rādhā's eyes, caused by Her obvious love, Mānasa Gaṅgā became identical with Her ever-pure consciousness, different other lakes have become identical with Her dense perspiration, and hosts of dazzling *guñjā*-berries have become identical with Śrī Rādhā's loving passion."

91 *sapatnī nāsānaṁ satatam abhitāpaṁ janayatāṁ suhṛc chreṇī nāsā pramadam anuvelaṁ racayatāṁ*
*vapuḥ saurabhāṇāṁ parimilita sarva vraja bhuvāṁ nikāmaṁ kāśmīra vraja kamala garbhā vara rucaḥ*

"Vṛndāṭavī's lustrous, beautiful and fragrant vermilion and the whorls of its lotus flowers have attained identity with Śrī Rādhā's bodily fragrance, which always afflicts the nostrils of Her co-wives (rivals), constantly delights the nostrils of Her heart's friends, and attracts all the people of Vraja."

101 *sumeroḥ kāntīnāṁ mada damaka dṛpyal lavakaṇa cchaṭāyā vidyucchrī racita bhajanāyās tanu rucaḥ*
*sphurad bhūmī-bhāgāḥ kanaka nicitāḥ sadma nivahā guhāntaḥ kuñjāntar girikula-śilāś ca kvacid api*

"The radiant soil of Vṛndāvana, the golden abodes and the boulders that shine from within the mountain caves and the *kuñjas* have attained identity with Śrī Rādhā's bodily luster. Even a drop of this luster puts to shame the pride of Mount Sumeru's radiant luster, and is even more brilliant than the beautiful lightning strike."

111 *hradāḥ śrīman nābhes tad upari lasalloma lahurer bhūjaṅgālīkālī bata bakaripor vepathubhṛtaḥ*
*vadānyatvādīnāṁ surataru gaṇā ratna khacitāḥ paraṁ romāñcānāṁ priyaka guru kiñjalka nikaraḥ*

"Vṛndāṭavī's lakes have attained identity with Śrī Rādhā's beautiful navel and the black snakes in them have attained identity with Śrī Rādhā's body-hairs. Āhā! Seeing these body hairs, Bakaripu (Kṛṣṇa)'s body begins to tremble. The jewel-studded wishyielding trees have attained identity with Śrī Rādhā's generosity and the Kadamba's big buds have attained identity with Śrī Rādhā's goosepimples of ecstasy."

121 *pare ye muktāḥ syuḥ sthira cara padārthā vraja bhuvaḥ*
*sadā stavyā bhavyais trijagati nikāmaṁ janakulaiḥ*
*sad aṅga pratyaṅga prakara suṣamāyāḥ paraṁ umā*
*rati śrīr varṇyāyāḥ pariṣadi yathā yuktam api te*

"All the mobile and immobile creatures of Vṛndāvana, that are liberated souls that are praised by all the saints of the three worlds, have become identical with each of Śrī Rādhā's beautiful limbs. Āhā! Umā, Rati and Lakṣmī always glorify these limbs in their assemblies!"

131 *rameśa svānandocchalita parama vyoma purato'pyajasraṁ visphūrjad vipula sukhadaika druma latā*
*samasta brahmāṇḍe śaśivad udayat prauḍha yaśasas tataḥ śrī rādhāyāḥ prakaṭam aṭavīyaṁ priya sakhī*

"Vṛndāvana's wishyielding trees and -vines, that are even more luminous and vastly delightful than Lakṣmī-nātha's blissful abode of Paravyoma, are shining like the moons rising in all the universes together and have attained identity with Śrī Rādhā's boundless fame. In this way Vṛndāṭavī is clearly experienced as being Śrī Rādhā's *priya sakhī*."

372 *ato'haṁ sāṭopam avadam—*

*14 | vrajendra svārājye vijayi yuvarājatva vidhinā samāsiktaḥ sneha stimitam ati mitrādi valitaḥ*
*nijām etāṁ rakṣāmy aṭavim iha gocāra miṣataḥ kathaṁ sārūpyeṇaiva tu bhavatu vaḥ sāmpratam iyam*

Hearing this, I proudly said: "According to the rules I have been showered as the all-victorious son of the fully independent king of Vraja, and, on the pretext of tending My cows I protect My forest, surrounded by all My friends, who are melting with affection and who are of steady intelligence. How can now suddenly this forest have become yours, simply through identical appearance?"

*273 | tacchrutvā vṛndā—*
*15| sakhitvaṁ yo yasya vrajati nija sārūpyam athavā*
*sa cet tasya syān no bhavati paraṁ anyasya hi tadā*
*kathaṁ no gṛhnāsi drutagatir idaṁ hanta kathayan*
*svayaṁ gatvā lākṣmīṁ tadīya samu rūpaṁ gaṇam api*

Hearing this, Vṛndā said: "Friends always have the same appearance and attributes as the person whose friend they are; if that is not so, then they are identical with others. Aho! Then why don't You quickly go and accept Lakṣmīdevī, who is identical with Śrī Rādhā in form, and her associates?"

*tan niśamya sāṭṭahāsaṁ madhumaṅgalaḥ—bho asatya vādini vṛnde kurcikā lobhena nija devītvam utsṛjya vandinī bhūtvā mithyā stava mātreṇaivāsmad vṛndāṭavīṁ nija sakhyaṁ sañcārayituṁ kathā śakṣyasi (374) nāndīmukhī—lalite vijña prācīna munīśvara vacanaṁ vinā ko'pi nirasto na bhaviṣyati tasmāt purāṇa vacanam eva darśaya. (375) lalitā—asya pakṣam āśritya tādṛgbhir evaṁ cet kathyate tadā tatra gatvā bhagavatyāḥ sakāśād bahūni purāṇa vacanāni śrūyatām (376) subalaḥ—bhavatya eva paṭhantu (377) lalitā—ballava jātīnāṁ tatrāpi strīṇāṁ asmākaṁ purāṇa vacana pāṭhe'dhikāra eva nāsti (378) subalaḥ—vṛndeyaṁ devī tad iyam eva śrāvayatu. vṛndā smṛtim abhinīya—atra subahūni vacanāni saṇti tāni kati pāṭhyāni kintu anyeṣu deśeṣu anyāḥ pṛthak pṛthag devīr adhikāriṇīr uktvā—rādhā vṛndāvane vane iti sarvopamardakaṁ purāṇa vacanaṁ bhagavatyāḥ sakāśāt kena vā na śrutam asti (379)*

Hearing these words, Madhumaṅgala laughed loudly and exclaimed: "Bho, you liar Vṛnde! Greedy for condensed milk and sweet rice you abandoned your goddess-hood and became a flattering opportunist. How can you make our Vṛndāvana your *sakhī* simply with your false praises?" Nāndīmukhī said: "Lalite! None of the two parties will be released without authoritative statements from the most learned and ancient sages, therefore quote some verse from the Purāṇas." Lalitā said: "If those who support Him will say such things, then go to Bhagavatī Paurṇamāsī and hear a host of Purāṇic statements from her." Subala said: "Why go to Bhagavatī Paurṇamāsī? You can also recite the Purāṇas." Lalitā: "We are cowherds and moreover we are women, therefore we have no right to recite the Purāṇas." Subala said: "This Vṛndā, she is a *devī*, so let her recite the Purāṇas!" Vṛndā devī pretended to remember and said: "There are many statements about this, but in how many ways should I read them? In different regions different goddesses are in charge, but the Purāṇic statement that beats them all is *rādhā vṛndāvane vane* — 'Śrī Rādhā reigns over the Vṛndāvana forest[23]. Who has not heard that statement directly from Bhagavatī Paurṇamāsī?"

*tatas tāsāṁ jayābhimānena praphullatām ālokya madhumaṅgalaḥ sāṭopam āha—nāndīmukhi sarva purāṇa śirasi mahopaniṣadi gopāla tāpanyāṁ vṛndāvanasya kṛṣṇa-vanatvena prathita khyātyā vṛndāvana rājadhānī purandaratvena priya vayasyaṁ brahma bhavādayo'pi nirantaraṁ gāyantaḥ*

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[23] This is an actual statement from the Matsya Purāṇa.

*santīti ke vā na jānanti. tataḥ śrutyā smṛtir vādhyate ityasmākam evedaṁ rājyaṁ susiddham tat sakhe subala vidrāvayāmūritaḥ para rājyakāṅkṣiṇīḥ (380) tataḥ sakhe tvam eva me priyaṅkaraḥ priya vayasya iti sānandaṁ madhumaṅgalam āliṅgati mayi kiñcid vailakṣyam iva rādhādhiṣṭhita nikuñjam ālokya lalitādi mukham ālokayantyāṁ nāndīmukhyāṁ rādhā smitvā anuccaiḥ—aho kṛṣṇeti śabda śravaṇa mātrata evānena mahā dūra-darśinā tad artham abuddhvaiva parā rājye'smin svatām arpayatā kiṁśuka kusuma sādṛśyena durvidha bodhasya rolambasya śuka tuṇḍa pāna smaraṇaṁ suṣṭhu samānītāḥ smaḥ (381) tatas tasminn eva varṇa vinyāse solluṇṭhaṁ lalitayāpi prakāśite sati kṛṣṇavana śabdasyārthāntaraṁ nūnam eṣā ghaṭayiṣyatīti tad abhiprāyaṁ manasi manāk vicārayati mayi nāndīmukhī sacamatkāraṁ māṁ prāha—jayākāṅkṣin ekaṁ vijñāpayitum icchāmi yadi tubhyaṁ rocate (382) tato'ham— kāmaṁ kathyatām (383) nāndīmukhī— śyāmavana samāsam ācarya tvayā saha tat samāsenaiva nyāyam ācarya tvāṁ parājitya sva rājyam ādātuṁ lalitеyam abhilaṣati (384)*

Seeing the *gopīs* thus in a buoyant victorious mood, Madhumaṅgala proudly replied—'Nāndīmukhi! The great Gopāla Tāpanī Upaniṣad, that crowns all the Purāṇas, proclaims Vṛndāvana as '*kṛṣṇa-vana*'. That is why all the great gods like Brahmā and Śiva call my dear friend the ruler of Vṛndāvana's capital and constantly glorify Him as such. Who does not know that? Since the Śrūtis (like the above-quoted Gopāla Tāpanī Upaniṣad) overrule the Smṛtis (like the above-quoted Matsya Purāṇa), it is clear that this kingdom of Vṛndāvana is ours, therefore O friend Subala! Kick out these *gopīs*, that desire to seize someone else's kingdom!" I then told Madhumaṅgala: "Pal! You are My dear friend and benefactor!", and embraced him in great ecstasy. Seeing this, Nāndīmukhī glanced towards the *nikuñja* were Rādhā was residing in a somewhat embarrassed state of mind, studying the faces of Lalitā and others, who were there. Śrī Rādhā slightly smiled and whispered: "Aho! This great seer and scholar immediately misinterprets the compound word *kṛṣṇa vana* as soon as he hears it, without understanding its actual meaning. In this way he thinks that someone else's kingdom is his own. He reminds us of a foolish bumblebee who wants to drink the beak of a parrot, mistaking it for a Kiṁśuka flower." After Lalitā had sarcastically revealed the words spoken by Śrī Rādhā to everyone, I thought to Myself: "Perhaps Lalitā will give another meaning of *kṛṣṇa vana*." Nāndīmukhī told Me in amazament: "O You who desire victory! I wish to submit one thing, with Your permission." Then I said: "Speak out as you wish." Nāndīmukhī said: "This Lalitā makes the *samāsa* (compound word)[24] *śyāma vana* of the word *kṛṣṇa vana* and performs *tat samāsa* or *karma dhāraya samāsa*[25] with You, wishing to defeat You and seize her own kingdom."

*tato'haṁ— vividha kusuma candana varṇikādibhiḥ śṛṅgāra racanācāryeyaṁ tad eva jānāti yad anayā tad vana puṣpair muhuḥ śṛṅgārito'smi tad vyākaraṇasya keyam (385) vṛndā smitvā— vyākaraṇa vijña manya tvatto'pi mat priyasakhī lalitā tad vyākaraṇasya prathitācārya (386) lalitā— pāmari vṛnde apehi apehi (387) vṛndā—tvat pakṣam āśritya vivadamānāṁ māṁ kim ityākṣipasi (388) lalitā—bhoḥ samāsācārya śārdūla kathaṁ svepsitāpara samāsena vibhīṣikāṁ pradarśya mat priya sakhyāḥ khelāspada kṛṣṇavanam idam ādātuṁ vṛthaivādhyavasyasi. yato'tra nityaṁ vaiśvānaravaj jājjvalyamāna bahuvrīhi karma dhārayādyavadhāraṇataḥ svayam eva dūrād evāpasariṣyasi. samāsābhijña kṛṣṇa vana śabdasya narma cchalena tat puruṣa samāsaṁ viracayya para rājyaṁ grahītuṁ katham abhilaṣasi. yad atra karma dhāraya bahu vrīhi samāsayor evāvakāśaḥ (389) tato mayoktaṁ—catura manye prakaṭe'tra tat puruṣa samāse kathaṁ karma dhārayādi yojanā sambhavati. bhavatu tuṣyatu durjana iti nyāyena tad eva tāvat kathaya śrotavyam (390)*

Then I said: "This Lalitā is an *ācārya* in making decorations of various flowers, sandalwood pulp and *varṇikā* (a kind of varnish). She knows how to decorate Me with forest

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[24] There are four kinds of *samāsas* in Sanskrit: *dvandva, tat puruṣa* (in which the first member determines the sense of the other member, or in which the last member is defined or qualified by the first without losing its original independence), *bahu brīhi* and *avyayī bhāva.*

[25] Subdivision of *tat puruṣa*, in which the members of the compound are in apposition (attached to each other).

flowers and I am repeatedly decorated by her, but does she know Sanskrit grammar? (Not at all!)" Vṛndā smiled and told Me: "O greatest of grammarians! My *priya sakhī* Lalitā is a more famous grammar-teacher than You!" Lalitā: "O wicked Vṛnde! Get out! Get out of here!" Vṛndā: "Lalite! I am supporting you in this quarrel, clearly taking your side, and now you're rebuking me?" Lalitā then told Me: "O tiger amongst grammar-professors! Why do You vainly desire to seize this *kṛṣṇa vana*, which is the playground of my *priya sakhī*, by frightening Her with another compound-interpretation that suits Your liking? By applying the *bahu vrīhi* and *karma dhāraya* compounds, that are always scorching like fire, You have determined *kṛṣṇa vana* to mean *śyāma vana* and You Yourself will cast the interpretation that this is Your or Kṛṣṇa's forest, far away. O knower of compound-words! Why do You desire to seize others' kingdoms by jokingly turning the word *kṛṣṇa-vana* into a *tat puruṣa* compound? There is a scope here for a *karma dhāraya* and *bahu vrīhi* compound." Then I said: "Lalite! You call yourself very clever—very well, do so if you wish, but how can *karma dhāraya* and other compounds be applied to a clear *tat puruṣa* compound? (The *tat puruṣa* compound clearly shows that this is Kṛṣṇa's forest in the possessive case. How can it possibly be a *karma dhāraya* and *bahu vrīhi* compound, thus turning *kṛṣṇa vana* into *śyāma vana*?) You may explain it according to the Nyāya (motto): "As long as the wicked are satisfied." I will hear you out."

*rādhā anuccaiḥ—vanasyāsya ghanatā prācuryeṇa kṛṣṇaṁ śyāmaṁ ca tad vanaṁ ceti karma dhārayaḥ sphuṭa eva (391) ityevaṁ lalitayāpi sphuṭaṁ bhāṣite campakalatā saślāghaṁ āha—lalite sādhu sādhu satyaṁ satyaṁ yataḥ karmāṇi— ariṣṭa keśyādi vadha kāliya damana govardhanoddharaṇa nityā rāsādi līlāḥ dhārayati—niṣpādayati prakāśayati vā ityasya vanasya karma dhārayatvaṁ sphuṭaṁ eva susiddhaṁ (392) punar lalitā rādhānucca bhāṣitaṁ evānuvadati—kṛṣṇāni kvacit kvacid ati śyāmāni vanāni yatra tat kṛṣṇavanam iti vṛndāvanasya viśeṣatvena bahu vrīhir api (393) vṛndā—satyaṁ satyaṁ kālindī tīra rāsa sthalyām andhakāri vaṭavanaṁ tathā govardhanopaśalya para rāsa sthalyām andhakāri niviḍa vanaṁ sarvānanda karaṁ suprasiddhaṁ eva (394) indurekhā—lalite satyaṁ satyaṁ bahavo vrīhayo dhānyādi śasyāni kiṁvā kedārikā jātatvān muktā eva vrīhayaḥ bahavo vrīhayo yasmin nityasya vanasya bahuvrīhitvaṁ sphuṭaṁ eva (395)*

(From within Her hiding *kuñja*) Śrī Rādhā whispered: "Because this forest is so dense it is called *kṛṣṇa vana* — it is black of trees. There is clearly a *karma dhāraya* compound here." Lalitā exactly followed this interpretation dictated to her by Śrī Rādhā, and Campakalatā praised her, saying: "Lalite! Very well, very well! You have spoken the truth, for He has accomplished and revealed (*dhāraṇa*) many activities (*karma*) like the killing of Ariṣṭāsura and Keśī, the subjugation of Kāliya, the lifting of Mount Govardhana and the eternal Rāsa-festival, to name but a few. Therefore it is clear that this forest is *karma dhāraya*." Again it was as if Lalitā transmitted the words whispered to her by Śrī Rādhā, as she said: "*kṛṣṇa vana* means that in some areas in Vṛndāvana there are blue (*śyāma*) coloured forests. In this way *kṛṣṇa vana* is an adjective of Vṛndāvana and can also be a *bahu vrīhi* compound." Vṛndā-*devī* said: "Truly, truly you have revealed the real meaning here, for the Banyan-forest on the bank of the Yamunā, where the Rāsa-dance takes place, is very dark and the forest in the Rāsa-location at Parāśalī, on the base of Mount Govardhana, is equally dense and dark. It is famous for delighting everyone!" Indurekhā said: "Lalite! The *bahu vrīhi*-compound interpretation you gave of the word *kṛṣṇa vana* is well justified because there are many *brīhis* or paddy fields there. *brīhi* can even refer to pearls that grow in fields, therefore wherever there are many *brīhis* or pearls is a clear *bahu* (many) *brīhi* interpretation of this compound word."

*tataḥ sagarva garbhitaṁ hasantīṣu tāsu mayoktaṁ—nānā kuṭa kalpanā nagarī cakravartini lalite mukhyam atra tat puruṣa samāsaṁ kalpita karma dhāraya bahu vrīhibhyāṁ kathaṁ davayituṁ śakyāsi (396) lalitā—mahā paṇḍita tat puruṣas tat puruṣa iti bārambāraṁ jalpasi tat puruṣas tāvad*

*aneka vidho bhavati tatra katamo'yaṁ sa iti suṣṭhu nirṇīya kathyatāṁ (397) mayoktaṁ—jaḍa buddhike kṛṣṇasya vanaṁ kṛṣṇavanam iti ṣaṣṭhī tat puruṣas trijagati supṛasiddha eva (398)*

Then the *gopīs* began to laugh with proud hearts, so I said: "O Lalite! Although you are the empress of the city of various speculative interpretations, the main reading of the *kṛṣṇa vana*-compound remains the *tat puruṣa*, or possessive one. How will you ever be able to defeat My *tat puruṣa*-interpretation with your speculative *karma dhāraya* and *bahu vrīhi* readings?" Lalitā then told Me: "O great scholar! You are constantly babbling on about Your *tat puruṣa, tat puruṣa*, therefore I'm asking You— isn't it true that a *tat puruṣa* can be of many different kinds? Now clearly define to me in what sense this *kṛṣṇa vana* can be a *tat puruṣa*." To this I answered: "O foolish girl! This *ṣaṣṭhī* (sixth, possessive case) *tat puruṣa* called *kṛṣṇasya vana* (meaning Kṛṣṇa's forest) is famous throughout the three worlds!"

*rādhā—kṛṣṇasya vanam iti cet tarhi sakhīsthalī baṭa śreṇir eva puruṣa śārdūlasya tava vanam. yataḥ ṣaṣṭhī tat puruṣo'pi nityaṁ tatraiva vartate. atra ṣaṣṭhī samāsasya sambhāvanāpi na vidyate ityevaṁ vihasya lalitayāpyukte (399) nāndīmukhī—lalite eṣa te vāg vinyāso garbhita sandarbha iti lakṣyate tat prakāśya kathyatām (400) tato lalitā netrānta nīlotpala mālayā mām alaṅkurvatī smita garbhitam āha—nāndīmukhi ṣaṣṭhi kācid ekā tasyāḥ puruṣaḥ patir eva jano vā ṣaṣṭhī tat puruṣaḥ (401) viśākhā sasmitaṁ—lalite tat puruṣo jñāta eva sā tāvat kā (402) lalitā—candrāvalī (403) viśākhā—candrāvalī kathaṁ ṣaṣṭhī (404)*

Hearing this, Śrī Rādhā whispered from within the *nikuñja*—'If this *kṛṣṇa vana* is supposed to be Kṛṣṇa's forest, according to the sixth *tat puruṣa* compound, then the Banyan forest in Sakhīsthalī is Your forest and You are the lion amongst men, for in this Sakhīsthalī the *ṣaṣṭhī tat puruṣa* is eternally present. Here there is also no likelihood of a *ṣaṣṭhī samāsa*." Here also Lalitā laughed and transmitted Śrī Rādhā's utterances. Nāndīmukhī said: "Lalite! Your word-choice is full of deep meanings, so why don't you explain them clearly." Then Lalitā decorated Me with a garland of blue lotusflowers in the form of her sidelong glances, slightly smiled and said—'Nāndīmukhi! This is the meaning of *ṣaṣṭhī tat puruṣa*: Ṣaṣṭhī is the name of a woman and *tat puruṣa* is her man or husband." Viśākhā slightly smiled and said: "Lalite! Now I learned the real meaning of the word *tat puruṣa;* but what is the real name of this woman Ṣaṣṭhī?" Lalitā: "Candrāvalī." Viśākhā: "Why is Candrāvalī Ṣaṣṭhī?"

*lalitā—devīgaṇa madhye prathama kaṁsa gopa govardhana malla mahā-bhairavopāsyā kātyāyanī dvitīyā tan mātā bhāruṇḍā caṇḍī tṛtīyā candrāvalī mātāmahī karālā carccikā caturthī śaibyā kālī pañcamī padmā śaṅkhinī ṣaṣṭhī sakhīsthalī vaṭavāsinī candrāvalī ṣaṣṭhi yato vaṭavana vāsitvāt tasyāḥ ṣaṣṭhītvaṁ yuktam eva (405) tataḥ sarveṣāṁ hāsa kolāhala vṛtte ahaṁ svagataṁ—aho buddher variṣṭhatā vraja bālānām yad aham api vacanāṭopa vilāsair nirvacanīkṛto'smi. prakāśaṁ sanirvedam ivāhaṁ—nāndīmukhi asmad datta bhoga rāga masṛṇa vasanādibhiḥ saṁvarddhitābhir asmad datta muktā maṇi prabāla kamala rāga marakata vajrādi khacita vividha bhūṣaṇa bhūṣitābhiḥ sāmpratam abhinava yauvana mahādhana garveṇojjhita guru laghu gaṇanotkarābhir asmat kṛṣaka gujjara gujjarībhir apyetābhir helollāsita cañcala nayana prānta nartana pūrvakaṁ sāhaṅkṛti vacanāḍambara vinyāsa bhareṇa samasta vraja sāmrājya sārvabhaumasya paramoddaṇḍa kumāro'ham api niravadhi viḍambyamāno'pi kevalaṁ bhagavatī caraṇa parijana mukhya nāndīmukhī mukham ālokya tathaika grāma vāsenāpakīrti-bhayena ca etat kṛtaṁ pratīpa vyavasitam api etāvantaṁ kālaṁ duḥka dattvenāpi na gaṇitavān asmi. sāmprataṁ mama doṣo na deyaḥ. adhunaiva nija nija vakṣasi masṛṇamecaka paṭa pariveṣṭitam ati vicitrita kārtasvara sampuṭa yuga puṭitam aruṇa dvitīyā śaśadhara mudrā mudritaṁ sva sva parivṛḍhair api kadāpyanālokita-caraṁ durllabha nava tāruṇya dhanaṁ mahā tīvra nakha bhaṭais tathaiva nirupama daśana cchada padmarāga mahāratnam api daśanoddhara sāmantair api luṇṭhayitvā etā vacana dhana daridrā vidadhāno'smi iti sāṭopaṁ sahasopasṛtya tāḥ sandidhīrṣau mayi kuṭila bhrū nartana balita smita śabalita kaṭākṣeṇa mad avalokana pūrvakam itas tato manāg*

*apasarpantīṣu sarvāsu saroṣam iva lalitā— aye śyamala rasa pāna nirata apehi apehi etāṁ te mattatāra bhaṭīṁ vrajeśvaryai varṇayituṁ vayaṁ calitāḥ smaḥ (406)*

Lalitā: "Of the goddesses, the frightening Kātyāyanī, who is worshipped by Kaṁsa's cowherd Govardhana Malla, is the first. The second one is his mother Bhāruṇḍā or Caṇḍī, the third is Candrāvalī's maternal grandmother Karālā or Carcikā devī, the fourth is Śaibyā or Kālī, the fifth is the famous Padmā or Śaṅkhinī, and the sixth is Candrāvalī, who lives in Sakhīsthalī's Banyan forest. Because she lives in such a Banyan forest she lives up to her name Ṣaṣṭhī." Hearing this explanation everyone raised a tumult of laughter, and I thought to Myself: "Aho! How amazing is this supreme intelligence of the women of Vraja? Their playful use of words has stifled even Me!" Then I showed repentance by telling Nāndīmukhī: "Nāndīmukhi! They are the wives of My *gujjara*-peasants[26], therefore they are decorated with enjoyables like fine and colorful garments and various ornaments studded with pearls, jewels, corals, rubies, emeralds and diamonds that were given by us. Still, today they have become so proud of their wealth of youthful beauty that they do no longer count who is superior and inferior. They have become disrespectful and proudly and blissfully let their restless sidelong glances dance, using all kinds of proud, clever words. In this way they cheat Me, the powerful son of Nanda Mahārāja, the emperor of the whole of Vraja. But even though I am deceived, I simply depend on Nāndīmukhī, the chief associate of the solely respectable Bhagavatī Paurṇamāsī. Although I suffered I have not counted all the injustice they have done to Me until now, because they live in one and the same village and are thus afraid of infamy, but now they can no longer blame Me—now I will stifle these *gopīs* by having this wealth of youthful beauty, consisting of their breasts, that appear like very wonderful pairs of golden baskets and that are wrapped in their own soft blue garments, marked by signs of special red moons in the second day of the waxing quarter (My scratches), and that have never been seen even by the eyes of their own husbands, plundered by the very hard combatants of My nails and having the great jewels of their matchless ruby-like lips plundered by the powerful generals of My teeth." After this I suddenly and proudly came up to them to grab them, making them slowly disperse, while they made their crooked eyebrows dance (frown) towards Me and they cast smiling, sidelong glances at Me. Lālitā then angrily told Me: "O You who are dedicated to drinking *śyāmala rasa* (erotic flavours)! Get out of here, get out of here! We're going to tell Vrajeśvarī Yaśodā about Your intoxicated and wild behaviour!"

*satyabhāmā sacamatkāraṁ hasantī—vinodin ekaṁ praṣṭum icchāmi (407) kṛṣṇa—priye vijñāpaya (408) satyabhāmā—rādhā svagata lapitāvalir eva lalitādibhir api katham anvavādi (409) kṛṣṇaḥ—priye rādhāyāḥ kāya vyūha rūpā eva lalitādayas tat kathaṁ nādhigamiṣyanti (410) satyabhāmā—subhaga rādhāyā narmottara varṇa vinyāsaḥ kathaṁ vā bhavan mānasa sañcārī vabhūva (411) madhumaṅgalaḥ sa gadgadaṁ—priya sakhi satye purimala mañjarī mañjula mṛgamadāviva paraspara saṁpṛktau gāndharvā giridhāriṇau taṁ kathaṁ na sañcaratviti (412)*

Śrī Satyabhāmā was astonished and laughed as she asked Śrī Kṛṣṇa: "O Vinodin! I want to ask a question." Śrī Kṛṣṇa said: "Priye! Tell Me, what is that?" Śrī Satyabhāmā said: "How could Lalitā and other *sakhīs* transmit the words that Śrī Rādhā spoke to Herself?" Śrī Kṛṣṇa said: "Priye! Lalitā and all the other beautiful girls of Vraja are Śrī Rādhā's expansions; why wouldn't they be able to transmit Her words?" Śrī Satyabhāmā said: "O beautiful one! And how could Śrī Rādhā's joking replies to You be infused within Your mind?" Madhumaṅgala then said with faltering voice: "O dear *sakhi* Satyabhāme! Just as buds and lovely musk are

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[26] *kiñcid ābhīratā nyūnāś chāgādi paśu vṛttayaḥ; goṣṭhaprānta kṛtāvāsāḥ puṣṭāṅgā gurjarāḥ smṛtāḥ* (Rādhā-Kṛṣṇa Gaṇoddeśa Dīpikā (1.10) Rūpa Gosvāmī): "Those who are slightly inferior to cowherds, who herd goats, who are plump and who live on the outskirts of the cowherd-settlement, are called *gurjaras*."

always endowed with a strong scent, which cannot be separated from its bearer, Śrī Rādhā and Śrī Kṛṣṇa are mutually inseparable—why couldn't therefore Śrī Rādhā's joking replies be infused into Śrī Kṛṣṇa's mind?"

*iti tad vacana niśamana madhura payaḥ pāna parivardhita gāndharvā virahotkaṭa kaṭu garalodbhaṭa vikaṭa jvālājāla janitābhiḥ punaḥ punaś cālyamāna hṛdaya marma nimagnārddha bhagna pralapta lauha tiryag avaśalyojjṛmbhita yātanābharato'pi mahā tīvra pīḍāvalibhir abhito'ntara nirbhara kātaro yadā babhūva tadaiva tad avadhānataḥ sañcarad apūrva jāḍya mohonmādādi priya sahacara samudaya sahita sūddīptatama stambha-kampādyaṣṭa sāttvika priya vayasyeṣu bāḍham aham pūrvam aham pūrva kṣelana vidhinā narmocchalita paraspara vijayāya pragāḍha prāgalbhyam upalabhya yugapat tvaritam uparyupari tam āliṅgituṁ sarabhasam ārabhamāṇeṣu re re vidagdha śiromaṇi manyā khelana samayam uttamaṁ labdhāḥ stha ityupālabhya śrīmat premānirvacanīya pariṇāma viśeṣa svarūpeṇa niravadya hṛdya sauhṛdyācintya mahima mahauṣadha rasāti vaśīkṛta sapriya parijana gaṇa—kṛṣṇaika sarvasva rūpeṇa samastātarkya mahā mahā prabhāva bahu vidha līlādi śaktyapaṇa cintā ratnādi ratna viñcholīka maṅgalākareṇa nirupama vividha vaidagdhya cāturya samayādi vijñatva sugandha kusumotkarānirbharārāmeṇa śrī śrī rasa nāma prāṇa priyatama narma sakhena sabhrūbhaṅgaḥ nayana ghūrṇana līlayā vihita pratiṣedhāt svayam api ca paścād avadhāraya. bho bho anāyyam anāyyam iti rasajñāṁ daśanaiḥ saṁdaśya laghu laghu sasaṅkocaṁ sva pṛṣṭhena dūram apasaratsu teṣu—tato'sphuṭa bahir vikāra nikaraḥ sambhṛta hṛt kampātiśayaḥ sa śrī śrīmān yādavendraḥ svagatam idaṁ vilalāpa—*

Hearing Madhumaṅgala's sweet milk-like words, Śrī Kṛṣṇa remembered Śrī Rādhā and thus His pangs of separation from Her increased, making Him scorch in a fire worse than that caused by the most severe poison. He was suffering more from this intense fire of separation than a red hot, half broken iron rod or a crooked spear would hurt when repeatedly twisted within the heart. The *sañcārī bhāvas* like amazing stupor, delusion and madness that arose from His absorption in Rādhā-consciousness, were like dear friends that competed with other dear friends of Him in the form of the most blazing eight *sāttvika* ecstasies like trembling and inertia, saying: "I will be the first one to touch Kṛṣṇa!" "No, I will be the first one to touch Kṛṣṇa!"[27] In this way they were very bold, following the rules of the game and desiring victory in a heart overflowing with humorous rapture. Then suddenly, they all fell over each other simultaneously, quickly embracing Śrī Kṛṣṇa. Then Śrī-Śrī Rasa, a friend (*narma sakhā*) who is dearer to Kṛṣṇa than life, considered whether this was a case of *rasābhāsa* (incompatible flavours, or bad taste) or not and told the two different parties of friends (the *sañcārī bhāvas* like stupor and madness, and the eight *sāttvika bhāvas* like becoming stunned): "O you crownjewels of clever friends! You have attained the best time for play!" Thus rebuking them, he stopped them by saying, with frowned eyebrows and rolling eyes: "It is improper to show such feelings here in this way!" This *narma sakhā* called *rasa* is an indescribable culmination of Śrīmat Prema (love of God), a herb of pure enchanting friendship, endowed with inconceivable glories. This *rasa* subjugates entirely, and each limb of the bodies of Śrī Kṛṣṇa and His dear associates consists of this alone. It is like a mine of good for all the different inconceivable great, great powers like *līlā* (pastimes) and invaluable jewels like the Cintāmaṇi, and a garden of flowers of prudence of cleverness, prankishness and acting according to the proper time. After becoming personally aware of this, they, meaning the dear friends called stupor, getting stunned and other ecstatic symptoms, bit their tongues and exclaimed: "Aho! What a great injustice!" and shyly took some distance. Thus the external symptoms on Śrīmān Yādavendra gradually became less prominent, and, as His heart palpitated profusely, He lamented to Himself:

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[27] In Śrīmad Bhāgavata (10.12.6) the actual cowherd friends of Kṛṣṇa physically competed like this, saying *ahaṁ pūrvam ahaṁ pūrvam iti saṁspṛśya remire.*

*hā mat prāṇa kapota vāsa baḍabhī prema sphuran mādhurī*
*dhārāpāra sarid vare guṇakalā narma praheli khane*
*hā man netra cakora poṣaka vidhu jyotsnā taṭe rādhike*
*hā hā mad duritena kena nidhivat prāptā karāt tvaṁ cyutā (413)*

"Hā Rādhike! You are the abode for the pigeon of My life-airs, a boundless river with a stream of sweetness that is enhanced by *prema*, and a mine of jokes, riddles, attributes and arts! You are the moonlight that feeds the Cakora-bird of My eyes! Alas! Alas! Which force of bad luck has taken Me away from You after first finding You?"

*tataḥ satyabhāmā—yādavendra śrīman mukhāravindād gokula vilāsa mādhurī makarandaṁ dhayantyā api mama pipāsā paramullāsayatīti tat kṛpayā tad eva punaḥ pāyaya (414) kṛṣṇaḥ—priye śrūyatām (415) tato madhumaṅgalenoktaṁ sakhi lalite priya sakhasyāhaṁ alaṅghya vākya sacivo'smi. tad apūrvaṁ kam apyutkocaṁ mahyaṁ dehi mayā mauktika mūlyena vaḥ sācivyaṁ vidhāsyate (416) viśākhā—ārya kim apyatra nāsti sāyaṁ śakrāśanārthaṁ tubhyaṁ varāṭikā catuṣṭayam avaśyaṁ deyam yadi pratītir na kriyate tvayā nāndīmukhī pratibhūr gṛhyatām (417)*

After this Satyabhāmā said: "Yādavendra! Although I am drinking the sweet honey of Your Gokula-pastimes, that trickles from Your beautiful lotus-like mouth, My thirst only increases! Therefore please make me drink more of that honey!" Śrī Kṛṣṇa said: "Priye! Hear more. Then Madhumaṅgala said: "*sakhi* Lalite! I have become the counsellor for the words of my dear friend, that cannot be disregarded, therefore if you give me a special bribe, I will advise Him in a favorable price for the pearls you require!" Viśākhā said: "O revered Madhumaṅgala! There is nothing here that is valuable enough to bribe you with, therefore this evening 80 Paisā will surely be given to you, so that you can buy some *bhāṅg*. But if you don't believe my words, I will keep Nāndīmukhī[28] here as a guarantor."

*madhumaṅgalaḥ sakrodham— avadya bhāṣiṇi ābhīrike tiṣṭha tiṣṭha eṣo'haṁ sadya eva tavaitat prāyaścittaṁ kārayann asmi iti nigadya māṁ pratyuvāca—priya vayasya bhavan mṛdula vacana druta ghṛta dhārayā saṁvarddhita garva vaiśvānarābhir amūbhiḥ suṣṭhu bhavantam upālabhya mām api baddhvā netuṁ vyavasīyate (418) tato'haṁ—sakhe satyaṁ satyaṁ yathā vinā rājadhānī jayena tad deśāḥ suṣṭhu vaśā na bhavanti tathaitad yūtheśā parābhavam antareṇa tadīyāḥ katham amūramukā na bhavantu iti nigadya rādhā sanāthaṁ kuñjaṁ paśyan sanirvedaṁ punar avadam kiṁ kartavyaṁ sā kilaitad bhayenaiva mat sānnidhyaṁ nāsāditavatī iti niśamya drutam udgrīvikāvalokanāt saṅkucantī rādhā kuñja madhye niviṣṭā babhūva (419)*

Madhumaṅgala angrily said: "O unjustly speaking cowherd girl Viśākhe! Wait! Wait! I will make you pay for these words!" Then he turned to Me and said: "Dear friend! These cowherd girls, that are like a fire of false pride that is increased by the flow of molten *ghī* in the form of Your gentle words, are greatly rebuking You and have also decided to bind me up!" Then I said: "Friend Madhumaṅgala! There is a true saying: "Without seizing the capital you cannot fully conquer a country." In the same manner, without defeating their group leader Śrī Rādhā, who could stifle Her generals (these *gopīs*)?" While saying this I glanced at the *kuñja* where Śrī Rādhā was residing and I spoke again in a melancholy way: "What can I do? That Śrī Rādhā will never come to Me— She's too scared!" Hearing this, Śrī Rādhā quickly stretched out Her neck to look at Me, but then She hesitated and went back into the *kuñja*."

*satyabhāmā—tatas tataḥ (420) kṛṣṇaḥ—tato'haṁ— nāndīmukhi lalitādīnāṁ tāruṇya dhanād api tasyās tāruṇya dhanaṁ pracurataraṁ amūlyam apīti jñāyatām (421) nāndīmukhī—katham iva*

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[28] Useless, since Nāndīmukhī anyway always stays with Madhumaṅgala, being his sister.

*(422) mayoktaṁ—yata āsāṁ tāvat samputa dvaya parimitaṁ tat tasyāstu mahā mataṅgaja kumbhato'pi nistalatvenonnatatvena pariṇāhena ca pravīṇatare hṛn madhyasthe gokula prasiddha taskara bhītyeva mṛgamada paṅkādi lepena varṇāntaram āpite hiraṇmaya kumbha yugale paripūrṇaṁ tat (423)*

Satyabhāmā: "And then? And then?" Śrī Kṛṣṇa said: "Then I told Nāndīmukhī: "Nāndīmukhi! You should know that the treasure of Śrī Rādhā's youthful beauty is far greater than the treasure of youthful beauty of Lalitā and others." Nāndīmukhī said: "How is that?" I said: "Because the treasure of youthful beauty of Lalitā and others measures only two baskets, whereas the treasure of Śrī Rādhā's youthful beauty fills two golden jugs on Her prominent chest, that measure even more than the temples of an elephant in height, volume and circumference. Fearing the notorious thief of Gokula, She has anointed them with black musk, thus changing their colour."

*nāndīmukhī— mohana ati suguptam etad dhanaṁ kadāpi bhavad dṛṣṭacaraṁ vṛttam asti (424) tato'haṁ sasmitaṁ—nandīmukhi vidyuccamatkṛtam iva sakṛd īkṣitam asti (425) nāndīmukhī —kadā (426) mayoktam—ekasminn avasare nija sarovara snānād uttīrya nija madhurāṅgataś cīnāṁśukena rahasi tayā niḥsāryamāṇe payasi sumanoharaṇāya daivāt tatraivāgatena mayā manāg evāvalokitaṁ tat tataḥ sā sabhayam iva sahasaiva śyāmala śāṭikāñcalenāvṛtavatī samprati mad bhāgya vaśād yadi kutrāpi yauvana dhana garvitā sāsmad rājyābhilāṣiṇī maccakṣuṣor aparokṣībhavet tadā nakha daśana bhaṭa sāmantānantareṇāpi chāyādvitīyena mayā karakamala-yugenaiva tat kumbha dvayam āloḍya tāruṇya-dhanānyātmasāt kṛtya sādhvasa labdha kampa pulakāyāṁ tasyāṁ yūtha-nāthāyāṁ nirvacanī kṛtāyaṁ tad amātya glaṭeyaṁ maluā vaikulyena sva sva tāruṇya dhanaṁ gṛhītvā palāyitum api suṣṭhu sthānam api nāpsyati kimvā tad dhana samarpaṇa pūrvakaṁ śuddha bhāvena māṁ eva paricariṣyati tad ati kṣudrābhirābhiḥ sva mahimonnāha glāni kāriṇā vākovākena kim (427)*

Nāndīmukhī asked Me: "Mohana! Have You actually ever seen this hidden wealth?" I smiled and told her: "Nāndīmukhi! Sure I have seen it, but only once, as short as a lightning flash!" Nāndīmukhī: "When?" I said: 'One day Śrī Rādhā took a bath in Her own *sarovara* (Rādhākuṇḍa). When She rose out of the water again She dropped Her thin veil from Her sweet limbs into the water of this lonely place. At that time I happened to pass by, wanting to pick flowers, and I managed to catch a slight glimpse of Her treasure of youthful beauty. Terrified, that Śrī Rādhā then at once covered Her wealth with a tip of Her blue garment. If I could be so fortunate now to behold that Śrī Rādhā, who is so proud of Her treasure of youthful beauty and who desires to seize our kingdom, then I would become Her second shadow, and only massage Her treasure with My two lotus-like hands, without even the aid of My generals, My nails and teeth. In this way I would be able to seize Her wealth; that *yūtheśvarī* Śrī Rādhā would become so agitated that She would start to tremble and horripilate and become completely silent. Her girlfriends would also become greatly agitated and would flee, taking their own treasures of youthful beauty along with them without reaching any particular destination. Or they would give Me their own treasures of youthful beauty and worship Me alone with a pure heart. What would be the use of diminishing My own distinction and glory by arguing with these insignificant *gopīs*?"

*tataḥ kiñcit smitvā nāndīmukhīṁ prati rādhā anuccaiḥ prāha— ayi capala brahmacāriṇi apehi apehi (428) viśākhā—aho uḍḍīya calitum aśakyasya bimbī mātraika bhojino vubhukṣitasya lolupa śukasya manasi durlabha madhura drākṣā bhakṣaṇam etat (429) madhumaṅgalaḥ—priya vayasya mad abhīṣṭa pāritoṣikaṁ dehi dhruvam adhunaiva bhavad rājyābhilāṣiṇīṁ rādhāṁ tāṁ bhavat karagatāṁ vidhāsye (430) tato'haṁ—sāyaṁ miṣṭānna bhojanaṁ dāsye (431) madhumaṅgalaḥ—māthura rāja pārśve phutkṛtya tad aśvārūḍhānāṁ śatam ānīya pṛṣṭha deśe carma rajjvā kaphoṇi dvaya bandhana*

*pūrvakaṁ kaśābhis tat patir abhimanyus tathā tāḍayitavyaḥ yathā sa eva tām ānīya dadāti. tataḥ sarve smayanti sma (432)*

Then Śrī Rādhā slightly smiled and whispered at Nāndīmukhī: "O you naughty *brahmacāriṇi*! Get out of here! Get out of here!" Viśākhā said: "How amazing! This is only the enjoyment of rarely attained sweet grapes by a greedy parrot who is merely attached to flying about, and is only eager to eat Bimba-fruits!" Madhumaṅgala told Me: "Dear friend! Give me the bribe that I want, and I will surely place that Śrī Rādhā, who wants to seize Your kingdom, into Your hands right now." Then I said: "Pal Madhumaṅgala! If you can do that then I will certainly feed you a feast of sweets this evening." Madhumaṅgala said: "I will go to the king of Mathurā (Kaṁsa), complain, have Abhimanyu arrested by a hundred men of cavalry by having his wrists tied on his back, and I will have this husband of Rādhā flogged so severely, that out of fear he will bring Rādhā here and offer Her to You!" Hearing Madhumaṅgala's words, everyone laughed."

*lalitā— viśākhe kam api mahābhāgam uddiśya yat kiñcin nivedayāmi tat śṛṇu (433) viśākhā— kathyatām (434) tataḥ kadamba bhūruhāgram abhivīkṣya lalitā—bho vṛndāvana cara tapasvi-vara tvaṁ tāvat phalāhārī khyātas tat sva maryādām ullaṅghya bhavad ayogya parama durllabha sādhvī hṛdayaṅgama mahādhane lālasām udvahan kathaṁ kaluṣito bhavann asi (435) viśākhā—lalite vubhukṣito'yaṁ tapasvī phalam anālabhya etad ayogyam api kartuṁ pravṛtto'sti tad uttama phalam asmai samuddiśyatām. tavāpi dharma vṛddhir bhaviṣyati (436)*

Lalitā said: "O Viśākhe! Listen to what I will submit to some highly fortunate soul." Viśākhā: "Say it". Then, looking beyond the Kadamba-tree, Lalitā said: "O greatest of ascetics, that wanders through Vṛndāvana! You are well known as a *phalāhārī*[29]— why have You now polluted Yourself and destroyed Your own honour by desiring the great wealth from the core of the heart of a chaste woman who is unsuitable for You, and totally incessable to You?" Viśākhā said: "Lalite! This ascetic is very eager to eat, but He was unable to get His fruit. That's why He got engaged like this, although this activity is beneath His stature. Therefore show this ascetic some excellent fruits— it will enhance your religious merit!"

*lalitā smitam apavārya—viśākhe kim asau mānasa jāhnavīṁ na jānāti (437) viśākhā— sarvatra bhramaṇa śīlo'yam ati prasiddhāṁ tāṁ kathaṁ na jñāsyati (438) lalitā—tad vāyavya tīre sarvataścalā kācid apūrva padmā sphuṭam eka ballarī vartate tasyā madhya bhāge parama manoharam ahrasvaṁ tumbīphala dvandvaṁ tathāgre ca akṣīṇam akaṭu bimbīphala yugalam asti (439) viśākhā— gosvāmin tvaritam eva tatra gatvā tvad yogyatad anuttama phalopabhogena sādhvī dhana lobham apahāya sva dharmaṁ pālayatā bhavatā parama sukhinā bhūyatām (440) tataḥ sarvāsu hasantīṣu mayoktaṁ—lalite tapasy-asāv ayācita-vṛttiḥ kara pātra bhakṣaṇe niṣiddhaṁ tumbiphalaṁ nopabhunkte kintu atraiva nirbhara nija pradyota bhareṇa yā dṛśyamānāpi na dṛśyate tasyāḥ kāñcana vallyāḥ kroḍe madhura rasamaya śrī phala dvandvaṁ yad vidyotate tat svayam eva saivāgatya praṇaya pūrvakaṁ madhura vacanenainaṁ nimantryāsya kare yadi pariveśayati tadā tad upabhogena sukhī bhavann asau tathā śiṣayati yathā tat phalonnatir mahatī syāt (441)*

Lalitā controlled her laughter and said: "Viśākhe! Does this ascetic know the Mānasa Gaṅgā or not?" Viśākhā said: "This ascetic wanders all over the place— why wouldn't He know this famous Mānasa Gaṅgā?" Lalitā said: "On the north western corner[30] of this Mānasa Gaṅgā a wonderfully swaying Padmā-vine is clearly manifest. In her middle are two most captivating, large gourds, and in her front are two large, yet sweet Bimbī-fruits." Viśākhā then

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[29] *phalāhārī*: *sādhu* who eats only fruits, no grains, in order to keep his lusty desires down.
[30] This is where the village of Sakhīsthalī is, even today.

said: "Gosvāmin! Go there without delay and enjoy Your worthy *anuttama* (can mean superexcellent, or inferior) fruits. Then You may give up Your greed after the wealth of chaste women and become most happy by adhering to Your own religious principle (of eating only fruit)." Everyone laughed after hearing these words and I said: "Lalite! This ascetic practises *ayācaka vṛtti* (means that He only takes what He gets without asking for it) and *kara pātrī* (His only eating vessel is His hand). Therefore He will not eat the forbidden gourds. However, although His great splendour is manifest at this place, He does not show it off. However, if Kāñcanavallī would personally come and invite this ascetic with a sweet voice to take the two juicy sweet and big fruits on her chest, placing them right in His hands (that are, after all, His only eating vessels). He would become happy through such enjoyment. This ascetic would bless her in such a way that her fruits would become even more raised as a result."

*tatas tan niśamya rādhā muccaiḥ— narma lampaṭo'yaṁ dhūrtaḥ śaṅke vaidagdhyenātratyāṁ mad avasthitim avadhārya māṁ eva kadarthayitum imāṁ vacana-bhaṅgīṁ vitanoti tad itaḥ kuñjāntaram āśādya sva gopanam eva nūnam ucitam (442) iti manasi bhāvayantyāṁ tasyāṁ punar mayoktam—priya sakhi lalite ayaṁ vṛndāvana cārī mahā vinodī kṣuṇṇa yūtheśāṁ tvāṁ paṭṭa rājñīṁ vidhāya tvayā sahaika siṁhāsane upaviśya viśākhā prabhṛti vṛndāvana carīṇāṁ lāsya vilāsam ālokayitum abhilasati tad ājñāpyatāmetā nṛtyantu (443) lalitā sakrodhaṁ—nāndīmukhi asman muktā kedārikā kara parivartanena kim asya vidūṣakasya narma dhanam eva dāpayituṁ vayam atra vyāghoṭyānītāḥ smaḥ tad etāṁ narma dig ati kriyām apahāya yathāsau subalena saha yathārthaṁ lekhaṁ ācarya kedārikā karaṁ dadāti tathā vidhāyāsmān drutaṁ gṛhāya prasthāpaya (444)*

After hearing this, Rādhā whispered: "I think that this conniver, who is so fond of joking, has been clever enough to find out My whereabouts and is expanding these clever words just to deceive Me. I'd better shift to another *kuñja* to remain hidden." Just as Śrī Rādhā thought like this, I again told Lalitā: "*priya sakhi* Lalite! This greatly pleasurable wanderer of Vṛndāvana and abandoned group-leader has made you the queen, sitting together with you on one throne. Now She wants to watch the dancing of Viśākhā and others wanderers of Vṛndāvana, so order them to dance now." Lalitā angrily said: "Nāndīmukhi! Have you brought us here by force, to give this clown the wealth of laughter instead of paying Him dues for His field of pearls? Give up these jokes and take care that this ascetic, along with Subala, writes a proper tax-bill for His field of pearls, so that we can go home in time."

*nāndīmukhī—bhavatīnāṁ kiyān karaḥ sammataḥ syāt taṁ tāvat kathaya (445) lalitā—śyāmākādi kṣetra karato dhānyasyādhikaḥ karo lagati tato'pi kārpāsasya tato'pi vāstu bhūmeḥ pracuratarāḥ apūrvāmūlya muktā kedārasya tato'pi parārddha guṇaḥ tad alaukika muktā kedārikāṁ imāṁ dharma śāstrokta vṛndāvana rājya vihitālaukika māna daṇḍena parimāya lekhaṁ vidhāya ca subala eva kathayatu (446) nāndīmukhī—kiyat pramāṇaṁ sa khalu māna daṇḍaḥ (447) lalitā—mayā kathyamānaḥ sa khalu kena pratīyatāṁ tad etat kṣetra pālikayā sarva śāstrābhijñayā vṛndayaiva sa nirūpayitavyaḥ (448) nāndīmukhī—bhadraṁ vṛnde madhyasthayā tvayaiva muktā māna daṇḍaḥ kṛtvā dīyatāṁ (449)*

Hearing this Nāndīmukhī said: "First let me know how much tax you agree to pay." Lalitā said: The tax on a paddy field is greater than the tax on a field of *śyāmā* (a kind of wild paddy), tax on a cotton-field is greater than tax on a paddy-field, tax on a *vāstu bhūmi* (a field on which a house stands) is greater than tax on a cotton-field, and greater than that is the tax levied on a priceless field with pearls— this is billions of times greater. Therefore let this Subala write a tax-bill on this extraordinary field of pearls with an extraordinary measurement conform to scriptural injunctions and the law of this kingdom of Vṛndāvana." Nāndīmukhī: "What will his measurement amount up to?" Lalitā said: "I said: Who will trust that? Let the

guardian of this field, Vṛndā-*devī*, who knows all the scriptures, define the amount." Nāndīmukhī: "Very well, Vṛnde! Be the mediator and decide how much everyone should pay."

*vṛndā devī—*
*vāstu dhānyādi kaṅkvādi kārpāsa mauktika kṣamāḥ*
*mīyante'ṅguṣṭham ārabhya kramād aṅguli pañcakaiḥ iti*
*anyatra ca—*
*apūrva muktā kṣetrāṇām anarghya karato budhaiḥ*
*anāmikāṅguli prayo māna daṇḍaḥ prakīrtitaḥ iti (450)*
*nāndīmukhī—vacanadvaya niruktāṅgulyoḥ katarātra pramāṇam (451) lalitā—kṣurapra mātra khānita bhūmer anāyāsenaivānarghya śasyotpādakatvāt kaniṣṭhaiva (452) nāndīmukhī—lalite yadyapi tad eva yuktaṁ bhavati tathāpi vrajendra kumāra mukham ālokya bhagavatī paricārikāṁ māṁ ca dṛṣṭvā anāmikaiva sthāpyatām (453) lalitā—vṛnde tvaṁ tāvallekha kriyāyāṁ māna viṣaye ca nipuṇāsi tat sarvābhiḥ sambhūya gatvā nāndīmukhī subala sammati pūrvakaṁ parimīyāgamyatām (454)*

Śrī Vṛndā devī said: "A land with house, a paddy field, a meadow with grass, a cotton-field and a field of pearls, are measured from one thumb up to five thumbs in sequential order." Elsewhere it is said: "The learned find that a wonderful field of pearls is priceless, and is therefore measured with the ring-finger." Nāndīmukhī said: "O Vṛnde! In these two statements two different finger-measures are mentioned, now which one of them is to be accepted?" Lalitā said: "Priceless grains can only grow in a field shorn by a scythe, therefore here the little finger should be the yardstick." Hearing this, Nāndīmukhī said—'Lalite! Although that is certainly proper, still looking at the face of Śrī Vrajarāja Nandana, and at me, the maidservant of Bhagavatī Paurṇamāsī, establish the ring-finger!" Hearing this, Lalitā told Vṛndā devī: "Vṛnde! You have become an expert scribe and measurer, so join all the others and go to the pearl-field to measure it, with the permission of Nāndīmukhī and Subala."

*nāndīmukhī—kṣuṇṇa yūtheśvari ekaṁ prārthayitum icchāmi (455) lalitā—kāmaṁ kathyatāṁ yogyaṁ cet kartavyam (456) nāndīmukhī—ayaṁ tāvat sva deśaṁ vihāyātrāgato navīna prāghuṇaḥ tatrāpi vṛndāvana rājñīm āśrito'sti ihāpi bahvāyāsenojjaṭa bhūmiṁ kṛṣṭvā vaḥ prakāma dhana lābhaṁ varddhayann asti tasmān māne kṛte bhavatīnāṁ bhoga rāgādi vyayena bahu hānyā punaḥ kṛṣi-karaṇo vimanaska iva bhaviṣyati kṛte'pi māne karaṁ dātum api na śakyate ato māna karaṇaṁ vihāya nija bhāgam ādāya tad samucitāṁśam api pradāyāsya prakāmam utsāhaṁ vivarddhayantu bhavatyaḥ (457)*

Nāndīmukhī told Lalitā: "Kṣuṇṇa Yūtheśvari (you who are without group-leader at the moment)! I want to submit a petition!" Lalitā: "If you think that what you desire is proper, then I will certainly fulfill your petition." Nāndīmukhī: "This young guest has left his own land (Gokula Mahāvana) and has come here to surrender to the Queen of Vṛndāvana. Here also He is doing tremendous effort to sow in a barren land (to attract your dried-up hearts with His beauty), to increase your wealth sufficiently. Therefore if you do *māna* on Him (measuring this land with your small fingers, or being unfavorable to Him in love) You will lose out on *bhoga rāga* (Him enjoying you, or: you *gopīs* will lose a lot of money in feeding Him) He will be discouraged to engage in agriculture (or: in attracting you) again, and if you do *māna* (stern measurement, or loving anger), then this person will not be able to pay tax on the land (or: place His hands on your bodies). Therefore stop your *māna* (measuring business or loving anger) on Him, accept your own share (of His kisses and embraces) and increase His enthusiasm by giving Him a proper share."

*vṛndā— kīdṛśaḥ sa bhāgaḥ (458) nāndīmukhī—tvayā kiṁ na jñāyate yad asya paramojjvala kṣetrasya samāna eva dvayor bhāgaḥ. tathāyaṁ para grāmād āgatā kṛṣi vṛttiṁ kurvann āste (459) raṅganamālā anuccaiḥ—asau para grāma vāsī bhaumiko na syāt sāmpratam etasmin vane vāsam*

*ācarya śrī vṛndāvaneśākṛṣim ācaramn asti tad asya ṣaṣṭho bhāga eva prāptavyo bhavati katham samānam labhatām (460) viśākhā—ayi mugdhe bhāga nirṇaya cālanāyā kim asmākam yato māna pūrvakam sarvadā kara dānam kartum eva mahārājñīnām ājñā lekhaḥ samāgato'sti tat katham asmābhiḥ svātantryeṇaivam kartum śakyate (461)*

Vṛndā inquired: "What is this share like?" Nāndīmukhī: "Are you not aware that both have an equal share in this most radiant field (the bed in the *nikuñja, ujjvala* means erotic), because this person is coming to another man's village (wife) to engage in ploughing?" Hearing this, Raṅgaṇamālā whispered: "This person is not a ploughman from another village; nowadays He stays in this forest and does ploughing-work for Śrī Vṛndāvaneśvarī. Therefore He should get a sixth share— how can He receive an equal share?" Viśākhā said: "Ayi foolish girl! What will we gain by fooling around with the decision on shares? We have received a written note from the Empress, decreeing that tax should always be paid on fixed measurement. How will we be able to do this independently?"

*tato lalitā viśākhayor mukham avalokya sva karṇāvatamsam nāndīmukhyaiḥ netra kūṇanena vṛndā-darśitavatī. tato'lpam smitvā nāndīmukhī kiñcid upasṛtya vṛndayā saha utkoca dāna kathana mudrābhinayena tayor īṣad iṅgitam evādhigamya mad antikam āgatya sānucca bhāṣam mohana vṛndāvana rājñyāḥ sarvādhyakṣa sacive khalu lalitā viśākhe tad anayoḥ paramottamam utkocam kam api dehi tadaiva tavābhimatam eva drutam sampādayitavyam etābhyām (462) tadāham sānandam—sakhi nāndīmukhi yathā anyā na jānānti tathā ime eva nirjana kuñje mat samīpam ānīyatām yathā etad abhīṣṭam utkocam dattvā prīṇayāmi (463) nāndīmukhī—sundara etāḥ khalvanayor abhinnā eva tad asaṅkocam prakaṭam atraiva dehi (464) tato'ham—svābhimatārtha lābhena vinā pūrvam eva katham dātavyam yadi mayyapratītiḥ syāt tarhi tvayyeva sthāpayāmi (465) nāndīmukhī—saśiraś cālanam na hi na hi (466) tato'ham— āṁ brahmacāriṇyās tu viṣaya sparśe kāluṣyam iti cet tadā mat pratīti pātryām sādhvī pravarāyām raṅgaṇamālikāyām eva tad arpayāmi (467)*

Then Vṛndā looked at Lalitā and Viśākhā's faces and showed Nāndīmukhī her own ear-decorations with a sidelong glance. Nāndīmukhī slightly smiled and came a little closer. She spoke with Vṛndā about giving a bribe and, understanding the hand-gestures given to her by Lalitā and Viśākhā, she came to Me and told Me with a soft voice: "O Mohana! This Lalitā and Viśākhā have become the chief counsellors of the queen of Vṛndāvana, so why don't You give them the best bribe? Then they will immediately do what You want them to." Then I blissfully said: "*sakhi* Nāndīmukhi! Bring this Lalitā and Viśākhā in a solitary *kuñja* without anybody noticing it, so that I can satisfy them with the bribe they desire." Nāndīmukhī told Me: "Sundara! All the different pretty girls of Vraja are non-different from this Lalitā and Viśākhā, therefore give up all hesitation and give them the bribe right here, in front of everyone." Then I said: "How can I give anything without first attaining the gains of My liking? If you do not trust Me, then I will determine a bribe for you." Nāndīmukhī— (nodding the head) "No, no." Then I said: "Āh! As you are a *brahmacāriṇī*, you will incur sin by touching sense objects, so I will give this bribe to Raṅgaṇamālikā, the most chaste girl, who is the object of My love."

*nāndīmukhī—rasika śekhara prathamaṁ tāvat śrāvaya kimvā kiyad vā dātavyaṁ tena tāvataivānayoḥ santoṣo bhaven na veti nirddhārayāmaḥ (468) tadā mayoktaṁ—bhavatu śrūyatāṁ vṛndāvana rājyasya mama vana pālanam apahāya dhana lobhena mad rājñīṁ rādhikām anuṣrteyaṁ vṛndā tat prathamam utkoca dānena kāyasthām enām ātmano vaśāṁ vidadhāmi (469) nāndīmukhī—bhadram etat (470) tato'haṁ—carama śarvaryāṁ paramākalpanācāryayā gāḍhānurāga vihvalayā gāndharvayā yena mad vakṣo gaganam ākalpitaṁ tenaiva niravadyārddha candra padaka rājena sva hastenaināṁ bhūṣayāmi. tataḥ kaustubhād apyadhika dedīpyamānenātula tat sahodara maccumbaka maṇinā yad gāndharvayā praguṇa paraspara praṇayoddhura keli kautukena bakula rāja tale parivartitaṁ apūrva rasa samudra saṁlodanāt samudbhuta ghanībhūta tat sārāniśa rūpaṁ mam*

*maṇito'pyanarghyaṁ sva cumbaka mahāratnaṁ tat tad advaita dayitaṃ api lalitāyai dāsyāmi. yathā sphuṭam asau tena sva karṇābhyarṇam alaṁ karoti. tataḥ punaḥ punar viśākhā vadanam īṣad avalokyāhaṁ sasmitam avadam—anukṣaṇa paramānurāga bhareṇa sva karābhyāṁ suṣṭhu viracayya sva kuṇḍa kuḍunigāṅgane etat priya sakhī gāndharvā suvaidagdhyena yāṁ mahyam arpitavatī tayaiva vicitrāṅka mālayā maddhṛdayākāśa viśākhāṁ viśākhām apyalaṅkṛtya paritoṣayāmi (471)*

Nāndīmukhī told Me: "O King of *rasikas*! First let me hear what kind of bribe You will give and how much, and then I will decide whether such bribes will be able to satisfy Lalitā and Viśākhā or not." Then I said: "Very well, so be it. Hear Me: I am the king of Vṛndāvana. Giving up her duty of keeping an eye on My Vṛndāvana this Vṛndā has become greedy after money and has become the follower of My queen Śrī Rādhārāṇī. Therefore I will first subjugate this *kāyastha*[31] Vṛndā by bribing her." Nāndīmukhī said: "Good idea." Then I said: "I will single-handedly decorate this Lalitā with the peerless half-moon shaped medal with which the *ācārya* in captivating dressing, Gāndharvā (Rādhā), decorated the sky of My chest at the end of last night ., overwhelmed by feelings of deep passionate love as She was. Then this incomparible medal, that is even more radiant than the Kaustubha-gem, was exchanged with My Cumbaka-gem (kisses or a magnet) in an innocent exchange of playful love between Gāndharvā and Me at the base of a Bokul-tree. Although it is incomparibly dear to Her I will give this invaluable great jewel, which is the condensed essence of *rasa* resulting from the churning of this amazing ocean of *rasa*, and which is more valuable than even My gem, to Lalitā, who will visibly decorate a place near her ear with it." Then I repeatedly looked at Viśākhā's face and said with a smile on My face—"With constant passionate love their dear *sakhī* Gāndharvā (Śrī Rādhā) will cleverly give Me Her beautifully hand-made body-garland (embraces) in a *kuñja*-courtyard near Her *kuṇḍa*, and with that wonderful body-garland I will satisfy Viśākhā, who is like the (prominent) Viśākhā constellation in the sky of My chest, by decorating her with it."

*tac chrutvā alīka rājendra tiṣṭha tiṣṭheti vyāharantī rādhā manasaiva līlā kamalena māṁ tāḍayati sma (472) lalitā—padmādhara rasālu-phenāśana pramatta apehi apehi (473) viśākhā—ārya vidūṣaka pravara madhumaṅgala bhavad vayasyaḥ kiṁ bhavate'pi guruḥ kimvā tasya bhavān gurur ityavagantuṁ sarvāḥ samabhilaṣanti (474) lalitā— viśākhe śrūyatāṁ — kapaṭa nāṭakasya yaḥ kusuma śara nāmā naṭas tasya suprasiddho yaḥ śuci nāmā vidūṣakas tenāyaṁ dhūrtaḥ śiṣyatvena kṛpayānugṛhīto'sti madhumaṅgalas tu bhinna sampradāyi bhojana lampaṭa nāmno vidūṣakācāryasya prathīyān śiṣyaḥ (475) viśākhā—lalite tadenaṁ brāhmaṇaṁ miṣṭānnaṁ bhojayitum icchāmi (476) lalitā—viśākhe asau karma sūcakaḥ paramānucāno mahā brāhmaṇaḥ tat katham asmākaṁ brāhmaṇetara gopa-jātīnāṁ rāddhaṁ annam aśnātu (477)*

Hearing these words from Me, it was as if Śrī Rādhā mentally told Me: "O king of liars! Just wait! Just wait!" and rebuked Me by hitting Me with Her play-lotus." Then Lalitā told Me: "O You who are intoxicated by consuming the opium from Padmā's lips! Get out of here, get out of here!" Viśākhā said: "O revered best of clowns, Madhumaṅgala! Is this friend of yours your Guru, or are you His Guru? We all became very eager to know this." Lalitā: "Viśākhe! I tell you, listen: The actor named Kusuma Śara (Cupid) in the drama called "Deceit", has a very famous and deceitful clown named Śuci (eros), whom he has mercifully accepted as his disciple. But this glutton Madhumaṅgala is from another *sampradāya* and is a renowned disciple of the *ācārya* of clowns!" Viśākhā said: "Lalite! That's why I wish to feed this *brāhmaṇa* some sweet rice." Lalitā said: "This great *brāhmaṇa* is a fruitive worker who is very learned in the Vedas and their six limbs like Śikṣā, Kalpa and grammar. How is he going to eat grains cooked by us cowherds, who are from an inferior, non-*brāhmaṇa* caste?"

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[31] Caste of writers.

*viśākhā—paramottama dvijābhyāṁ mallī bhṛṅgībhyāṁ sva hastenānnaṁ saṁskṛtya paramādareṇa yathāsau bhojyate tathaiva sampādanīyam (478) tatas tacchravaṇataḥ krodhena kampamāna iva madhumaṅgalaḥ prāha—aye avadya vādini garvitābhīrike etad duḥśravaṇa narmotkaṭa kaṭu lavaṇa digdha dagdhārddha pakka paryusita vāg godhūma roṭikāḥ saṁbhojya mama madhura karṇāv eva suṣṭhu kaṭu kṛtau kiṁ punar mukha vivaraṁ tad vidūṣaka gopavadhūnāṁ yuṣmākaṁ chāyā nikaṭa bhūmim api kadāpi na spṛśāmi kintu prātar evāsmajjāti yājñika vadhū vargam upasarpiṣyāmi. tatas tena vadhū vargeṇa paramādareṇa maccaraṇa kṣālana pūrvakaṁ kauśeya dukūle paridhāpya sakarpūra vāsitopalā pānaka madhura paramānna sa saindhavārdraka limpūka nānā vidha vyañjana veṣṭita saghṛta sugandhi śālyanna phānita śaṅkulī kuṇḍalikā laḍḍuka ghanāvartita dugdha rasālā saśarkara baddha dadhi vividha baṭakottama marīcādibhis tathāhaṁ bhojayiṣye yathā vartmani su-cchāya taru mūleṣu svapan sva gṛham āgatya sangavāvadhi svapanneva tiṣṭhāmi (479)*

Viśākhā said: "In that case we will most respectfully feed this *brāhmaṇa* food cooked by these two girls Mallī and Bhṛṅgī, who are the topmost *dvijas* (actually very low-caste aboriginals) and who are Śrī Rādhā's girlfriends. (*dvija* also means teeth, so they have the most beautiful teeth)" Hearing this, Madhumaṅgala shuddered of anger and said: "Aye! You puffed-up cowherd girls who speak words that should never be spoken! Are you making my sweet ears bitter by making me eat burnt, half raw and rotten *roṭīs* that are bitter, salty and pungent at the same time, by telling me jokes that should not be heard? What more can I say? I never even touch the ground near the place where even the shade of you clownish cowherd girls falls; but next morning I will go to the wives of the sacrificing *brāhmaṇas* that are of the same caste as I am. They will then wash my feet with topmost respect, dress me in a pair of silken garments — outer cloth and under-cloth — make me drink a sweet camphor-laced juice and feed me sweet *paramānna* (sweet rice), ginger mixed with sea-salt and lemon, and fragrant *śāli*-rice mixed with *ghī* and surrounded with different kinds of vegetables, *pheni bātāsā* (a hollow sweet made of sugar), pies mixed with condensed cane-sugar, *kuṇḍalikās* (*jilebīs*), *laḍḍus*, condensed milk, *rasālā* juice, drained yoghurt with sugar, different *baṭakas* (protein-rich balls of chop), *māṭhā* (whey) and different other delicacies. On the way back I will go to sleep in the shade of a tree, and then I will go home and sleep there for another eight hours."

*tatas tacchravaṇena hāsa kolāhale vṛtte mayoktaṁ— nāndīmukhi kṣudra gāminair eva sva sva grāma sīmārthaṁ madhyas tam ālambya nyāyaḥ kriyate rājānastu rājyaṁ sva dor daṇḍa balenaiva labhante tad etad rājya hetor nyāyena kiṁ mayā sahaitāḥ samaram ācarantu tatra yasya jayo bhavet tasyaiva rājyaṁ sphuṭaṁ setsyati ityuktvā tad artham iva sāṭopaṁ kiñcid upasarpati mayi tāsu ca itas tataḥ sabhaya sahelanam apasarpantīṣu (480) nāndīmukhī—vīra sampratyasmat samakṣam etāsām ujjvala kula vilasita vallabha vadhūnāt dharṣaṇam etad bhavataḥ parama sāmpratam eva ityavādhārayann ārād eva tiṣṭheti mām ābhāṣya lalitāṁ pratyuvāca lalite sampratam asya vana vīrasya nirjana vane'smin pragalbhatā mahatī bhavatīnām tu śirīṣa kusuma mṛdulāni śarīrāṇi tad deśa kāla balādikaṁ vikṣya vivādaṁ tyaja (481) tacchrutvā candramukhī—bho mugdhā nāndīmukhī satyaṁ kathayati tacchṛṇudhvam—vayam abalāḥ komalāṅgyaḥ ayam tu nirjana vana puruṣo'ti capalaḥ. yasyāḥ darśanād evāyaṁ sādhvasena vihvalo bhavati sāpyasmaccakravartinī nāstika vartinī sudurmukhābhimanyu prabhṛti vāhinī patayo'pi sampratyetad vṛttānabhijñāḥ dūre vartante. tad bhayānaka deśe'sminn ātma madhye dvandve patite sarvataḥ sarve luṇṭāka duṣṭa gamakāḥ samutthāya samasta mauktikāni viluṇṭhya neṣyanti tadāsmākam eva mahatī hānir bhaviṣyati. asya tu ṣaṣṭhāṁśa eva tato'lpa hāniḥ tad yadi sarvābhyo rocate tarhi vayaṁ saumyā iva bhavatyaḥ samprati rājya vārtām apahāya samucitād apyadhika mūlyena muktikānyādāya asya cillātakasya sparśa mātreṇaiva janiṣyamāṇa duṣkīrti bharād ātmānam api sanirakṣya sva gṛham āsādayāmaḥ. paścād etad vṛttānta śravaṇād eva vṛndāvana mahārājñī tan muktā pradānena drutam eva guru prabhṛtīn santoṣya mahā rāgeṇāti-vegena svayam atrāgatya dūrata eva kaṭakāṭopam avaṣṭabhya svayaṁ samaram akurvāṇā cañcala nayanāñcala preraṇayā nīti tīkṣna dhāra viṣama śarāstra samvarddhita bhrūkuṭi dhanurdhara sumukha kañja bhīṣaṇābhimanyu prabhṛti vāhinī pati dvāraiva tathā vigraha bhaṅgīm āṭopayiṣyati*

*yathāyaṁ vana madhya eva vīra manya tvaritam eva sādhvasena kaṁpamānaḥ san bṛihita hā heti kamala rāga maṇi prakara khacita cāru cāṭu cintāratna nikara racita mañjula mālāṁ nija kaṇṭhād uttāryopaḍhaukitīkṛtya taccaraṇa parisaraṁ śaraṇam upagacchann etat samudita gadgada gadita khara dyuti lavena tat kāla druta citta navanitayā tayā kāruṇyena prasādīkṛtenaiva tad yāvakāruṇa maṇi draveṇābhinava śikhaṇḍāvataṁsaṁ śoṇam iva racayann etad rājyaṁ tad utpanna nikhila muuktikādikam api samarpya svayam api tām evānucariṣyati (482)*

After hearing Madhumaṅgala's words, everyone roared with laughter and I told Nāndīmukhī: "Nāndīmukhi! Villagers quarrel with their adversaries over the boundaries of their small villages, using a mediator. That is fair, but kings seize kingdoms with the power of their muscles. What more litigation can be performed about this kingdom of Vṛndāvana? Let them now combat with Me and whoever is victorious will attain the kingdom." Saying this I came slightly forward with great pride, as if I wanted a fight, and the beautiful girls dispersed by running off here and there in great fear and contempt." Nāndīmukhī told Me: "O hero! Now we are witnessing You ravaging these cowherd brides, that all come from spotless families, right in front of us. This is very improper, and if You understand that You must stay far away from them." After saying this to Me she turned to Lalitā and said: "Lalite! Right now, as long as He is in this lonely forest, this sylvan hero is very powerful, whereas your bodies are as tender as Śirīṣa flowers. You'd better stop quarrelling, understanding the time, place and circumstances you are in." Hearing this, Candramukhī said: "O innocent, foolish girls! Nāndīmukhī speaks the truth! Listen, I'll tell you why: We are weak girls and therefore very tenderly built, but this guy here dwells in lonely forests, therefore He is very naughty. The person He is afraid even to see, that is, our *priya sakhī* Cakravartinī Rādhā, is not here with us, and Her foul-faced husband Abhimanyu and his generals do not know what is going on here and are too far away from here anyway. If we quarrel here in this frightening place, all kinds of wicked thieves will come from all over the place and steal all our pearls. That would be a great loss to us, but not to Kṛṣṇa, because He has only one sixth part of all the pearls He possesses on Him right now. If that would be stolen it would only be a small loss to Him. Therefore, if you agree I will now assume a *saumya rūpa* (peaceful appearance) and give up the dispute on the kingdom to accept the pearls for more than the going price. Thus we will save ourselves from the infamy arising simply from being touched by this uproar-monger and we can go home. Later Vṛndāvana's queen Śrī Rādhārāṇī will swiftly and passionately come here to hear what has happened and to satisfy Her superiors with the pearls that we will hand to Her. Out of false pride She keeps a distance and does not take part in the dispute directly; with a restless sidelong glance She will send an army here, consisting of Sumukha, Kañja and the terrible Abhimanyu, who are armed to the teeth with bows and sharp arrows and who have frowned eyebrows, and through them, (or through the army of Her *abhimanyu* (fearless and terrifying) lotusface —which is armed with Kandarpa's sharp missiles, fired by the bow of Her eyebrows) She will create such a monstrous threat of war that this forest-dweller, who considers Himself a hero, will instantly start to tremble of fear and lament, taking a lovely garland, made of captivating praise-like Cintāmaṇi-gems studded with rubies, from His neck as a present and will take shelter of Śrī Rādhārāṇī's lotusfeet. Whatever prayers He will offer to Her with stuttering voice will act like sparks of fire to melt Her butter-soft heart. Out of Her own great compassion She will then accept Him and give His peacock-feather crown the same red colour as Her footlac and ruddy gems, while He will personally become Her follower by giving Her all the pearls that grow in this kingdom."

*etacchravaṇena sānandollāsa sasmitaṁ rādhā kuñjaṁ tiryag avalokayati mayi (483) nāndīmukhī smitvā—gokula pravīra tvad anurūpa viṣama śara samara pravīṇayā vṛndāvana cakravartinyā samam eva bhavat samara paripāṭī paraṁ śobhate etāḥ punar atīva komalās tad abhyarṇam antareṇa tvayā saha tādṛśa vigraha vilāsaṁ katham ācarantu tad alīka virodhaṁ parityajya*

*sāmpratam anyāsāṁ api mauktika mūlyaṁ nirṇīyatām paścād bhagavatyeva rājya nyāyaṁ vicārayiṣyati (484) tatas tāsāṁ sākūta vacanam avadhāryaiva garvita gopyo jitā jitā iti vadan sva mukhe vāma muṣṭiṁ bherīkṛtya vādayan madhumaṅgalaḥ sānandaṁ tāṇḍavam ātanoti (485) vṛndā—bho naṭavara madhumaṅgala asmaccakravartinyāṁ atrāyātāyāṁ api tad āhlādanārtham ātma priya sakhasya hā heti ḍakkāvādyena śikṣā vaiśiṣṭyena ṣaṭ pado bhavan uḍḍīyoḍḍīya bhramarikām ādadānaḥ sphuṭam ito rāṅgād asmād adhikam uddaṇḍaṁ tāṇḍavayann anena dvipada gopena sārddhaṁ sugahanaṁ nandīśvara goṣṭham āpsyasi tadānīṁ tad avalokanād vayam api cakṣuḥ sāphalyam utsphārayiṣyāmaḥ (486)*

"Hearing these words I rejoiced and with a smile I cast a crooked glance at the *kuñja* where Śrī Rādhā resided. Nāndīmukhī smiled and said: "O great hero of Gokula! Because You're such a hero You are very expert in combating the Empress of Vṛndāvana, who is Herself very expert in Cupid's battle, and such a battle will look very beautiful. However, the other girls of Vraja, like Lalitā, are very tender, so if they don't keep Śrī Rādhikā close to them, how can they perform such pastimes of combat with You? Therefore give up false controversies now and ascertain the prices for all the girls' pearls, and afterwards Bhagavatī Śrī Paurṇamāsī-*devī* will judge on the dispute on the kingdom." After hearing the *gopīs'* meaningful words, Madhumaṅgala exclaimed: "These puffed-up *gopīs* have been defeated! They've been defeated!", while hitting his own face with his left fist as if it was a Bherī-drum, and began to dance. Vṛndā-*devī* then told him: "Bho *naṭavara* Madhumaṅgala! When our empress Śrī Rādhārāṇī comes here you can become a bee for Her pleasure, teaching your dear friend to play the drum of lamentation, as He flies about to catch a she-bee. This frolic will make you dance even more blissfully and franctically, and in this way you will attain this deep Nandīśvara meadow with this two-legged cowherd. The mere sight of this will make our eyes successful."

*tato'haṁ vihasya—nāndīmukhi sā iyaṁ candramukhī sāmañjasya-ratā lalitādivad dvandva pātinī na bhavati ato vinā mūlyenāpyasyai santuṣṭena mayā mauktikāni deyāni kintviyaṁ mantra-vidāṁ mūrddhanya tataḥ śvaḥ paraśvo vā parama śuciḥ satī rahaḥ sthānam āgatya snānādinā parama śucaye kānta darpābhidhācārya nirukta mantra paṭalaṁ mahyam upadiśatu yatheha vṛndāvane gopenaiva mayā surādhikā śrīr drutam eva labhyate (487) tataś candramukhī kuṭilaṁ mām avalokayantyāha—aho mām api hitopadeśinīṁ kṛtānabhijñas tvaṁ kadarthayitum udyato'si. nāhaṁ tava mantrābhijñā tan mantra caturā kāñcanalataivācāryā kriyatāṁ bhavatū (488) tato'ham—kāñcanalate bhavad vaidagdhyāvalokanena man mano bhramaras tvayi prakāmam anurajyann atīvotkaṇṭhate tat parama sundaratārādhikā bhavad upakaṇṭha vartinī mañjulataraikāvalir ekā sasmitaṁ ālokayantīnām āsāṁ samakṣam eva paramotkaṇṭhite mad urasi sneha bhareṇa svayam eva tvayā yadyadhīyate tarhi mūlyam antareṇāpi bhavad abhīṣṭa mauktikānyavaśyaṁ vitariṣyāmi. api ca mat pariṣvaṅga lalita ratna hāra trayeṇa bhavat kaṇṭha madhya nābhi pradeśānalaṁ prasādhayiṣyāmīti tām anusarati mayi sā māṁ tiryag avalokayantī huṁkurvatī kiñcid apasasāra rādhā ca sasmitaṁ kurvatī ātmani śaṅkām ādhāya sambhramam avāpa (489)*

I laughed and said: "Nāndīmukhi! This Candramukhī is *samañjasya ratā* (having equal love for Rādhā-Kṛṣṇa), but she is not quarrelsome, like Lalitā and others. Therefore I am satisfied with her and will give her free pearls. But Candramukhī is the crownjewel of *mantra*-knowers— let her therefore purify herself by bathing and visit Me in a lonely place tomorrow or the day after that, to teach Me the *mantras* that she learned from an *ācārya* named Kānta darpa (the pride of the male lover). Although I am just a cowherd boy in Vṛndāvana I will thus be able to swiftly attain this Surādhikā-Śrī (beauty (*śrī*) greater (*adhikā*) than that of the demigods (*surāḥ*), or beautiful (*śrī*) *su-rādhikā*, Rādhikā)." Candramukhī cast a crooked sidelong glance at Me and told Me: "Aho! How amazing! You have begun to disgrace even me, who gives You beneficial advise? I am not Your *mantra*-knowing counsellor; instead You

should engage Kāñcanalatā, who is very expert in *mantras*, as an *ācārya*." I replied: "Kāñcanalate! Seeing your expertise, the bee of My mind has become extremely attached to you and eager to meet you. Therefore if you lovingly offer Me one lovely one-stringed necklace, (who is actually) the most beautiful *rādhikā* (the most beautiful worshipper or the super-excellent Rādhikā), who now hangs round your neck and who happens to be in the vicinity, on My most enthusiastic chest in front of those who watch while laughing, I will surely give you all the pearls you need for free. I will also decorate you from your neck down to your navel with the captivating jewel-string of My embrace." Saying this, I followed Kāñcanalatā, who cast crooked sidelong glances at Me, yelled at Me and took a little distance from Me. Rādhā also laughed and became more careful and apprehensive.

*tato viśākhā tarjanyaṅguṣṭha choṭikayā nāndīmukhīm abhimukhīkṛtya netra kūṇanena raṅganamālikā tulasīke darśitavatī (490) nāndīmukhī vihasya—mohana ime rādhikā priya caraṇa tat-pare tad atīva priye raṅgaṇamālikā tulasīke tāṁ vinā kṣaṇam api kutrāpyavasthātuṁ na śaknuvatas tad anayor muktā mūlyaṁ nirṇīya tūrṇamete tad antike prasthāpaya (491) tato'haṁ sāntarānandaṁ vihasya—nāndīmukhi tulasyā adṛṣṭacara nayanāñcalāvalokana lava marica kṣoda miśrita susmita nava ghana sāra lava parimalitāśrutacara nava nava bhāṣita makaranda pāyanena vihvalīkṛtam iva māṁ sneha vihvalā raṅgaṇamālikā mad urasi nija kuca kuṭmalābhyām avaṣṭabhya majjīvātu rūpa svādhara pīyūṣa pāyanena drutaṁ sandhukṣayatviti (492) tataḥ sarvāsu hasantīṣvavanata mukhyau te viśākhā pṛṣṭha lagne vabhūvatuḥ (493)*

Then Viśākhā turned towards Nāndīmukhī, making a gesture with her thumb and index finger, and cast a meaningful glance at Rāṅgaṇamālikā and Tulasī. Nāndīmukhī then laughed and told Me: "O Mohana! These two, Raṅgaṇamālikā and Tulasī, are both dedicated to Śrī Rādhā's beloved lotusfeet and are thus extremely dear to Her. They cannot live anywhere without their beloved Rādhā; therefore settle the price for their pearls and quickly send them to them." I then laughed with a happy heart and said: "O Nāndīmukhi! I have become overwhelmed by drinking the nectar mixed with a little black pepper of Tulasī's invisible restless sidelong glances, and inaudible ever-fresh words mixed with the camphor of laughter. Let Raṅgaṇamālikā, who is overwhelmed by affection, immediately place the buds of her breasts on My chest, and swiftly delight Me with the drink of her lip-nectar, which is My very life." Everyone then laughed and Tulasī and Raṅgaṇamālikā hid behind Viśākhā's back with lowered heads.

*nāndīmukhī— muktāphala vāṇijya vilāsin yūtheśayor api rādhā viśākhāyor mauktika mūlya nirṇaye yan mano na dhatse tatra kiṁ kāraṇam (494) tato'haṁ—sā yūtheśā mat savidham āgatya cet svayaṁ nirṇayati tadaiva nirṇayanīyam tad agocare kena nirṇīyatām (495) nāndīmukhī—vīra mūlyaṁ tāvat prakāśaya yathā tacchravaṇena tan mūlya dravyāṇāṁ samāhṛtis tayā kriyate (496) mayoktaṁ—rādhā viśākhayor advaitād dvayor api mad atīva priyayor yat kiñcin mūlyaṁ kathyate tat śrūyatām mat pṛṣṭha mañjulatara tamāla sambalita masṛṇatara dakṣiṇa savya bhuja svarṇa latayor gāndharvikā viśākhayoḥ lalita natāṁsa nihita vilāsollasita parimalita supracaṇḍa dordaṇḍa yugalasya surabhi kusuma kula parivāsita vana vihāra mādhurīm anusṛtasya parasparam aviṣama nirupama prema kalāpāvalokana kautukena mama gaṇḍa raṅgasthale tan madhura vadana sudhākara pravīṇa naṭa-pravarau yugapat pṛthag vā mṛdu mṛdu tāṇḍavaṁ samullāsayantau madānanda kandaṁ kandalayatām. kiṁ ca—rādhākuṇḍa taṭī kuḍuṅga bhavanāṅgane bhramad bhramara jhaṅkṛti parimilita surabhi kusuma vṛnda syandamāna makaranda mañjula bakula tamāla kanaka vedikāyāṁ mañjula malli kusuma dala kula kalpita praśasta sukumāra talpopari svarṇa yūthikā kusuma kṛta candropadhāne vāma kaphoṇiṁ avaṣṭabhya saṅkucita jānu dvayaṁ sukhopaviṣṭasya man mano madhupāśraya vāsantyā viśākhayā svarṇa sampuṭa sthita kuṅkuma rasaṁ kiñcit ślatham ivālokayantyā sva sakhya praṇaya madhūnmādena nistala nija vakṣoja yugalād ākṛṣṭa dara kaṭhinībhūta surabhi kuṅkuma paṅka milanād īṣad ghanīkṛtya tena mṛdu mṛdu rūṣite mama pulakita vakṣasi mat prāṇa*

*pañjara śārikā kadācit svasya kadācit viśākhāyāḥ kuca sampuṭa vikṛṣṭa nava mṛgamada draveṇa saromāñcaṁ campaka kalikāgreṇa ballari makarāṅkura patrāṇi praguṇākalpa kalpanayā kalpayantī nirbhara parasparāsamānordhva sauhārdda saurabhya bhareṇa camatkṛti valita mad deha mano vākyāni paraṁ parivāsayatviti. ato rādhā viśākhe sasnehaṁ yugapat sapulaka paraspara cāturakṣika vīkṣaṇena lajjite vabhūvatuḥ (497)*

Nāndīmukhī told me: "O playful pearl-seller! Why don't You concentrate on settling a price for the pearls of Yūtheśvarī Śrī Rādhā and Viśākhā?" I replied: "If that Yūtheśvarī personally comes to Me and hears Her price from Me, I can surely do that, but who can determine the price of an invisible person?" Nāndīmukhī told Me: "O hero! First tell me your price, even if She is not directly present here, then when Yūtheśvarī hears it from me She can collect the goods for Her payment." I said: "Since these two— Rādhā and Viśākhā— are non-different from each other they are extremely dear to Me, so listen to the small price that I ask for them — Gāndharvikā and Viśākhā are both like very tender right and left arms that lean like golden vines on the Tamāla-tree of My back. Therefore I will place My vermilion- and sandal-scented arms, that reach down to My knees and that are delighted by My own playfulness, on their tender, lowered shoulders and we will experience the sweetness of sylvan enjoyments scented with fragrant flowers. May the two expert dancers of their sweet moonlike faces expand My happiness by gently showing the *rasa* of dancing on the dancing-stage of My cheeks, sometimes simultaneously and sometimes separately, after observing each other's totally incomparible *prema kalāpa* (host of ecstatic loving symptoms). Then I will blissfully sit on a soft, beautiful bed made of enchanting jasmine-petals on a spotless golden platform at the base of a lovely Bokula tree in the courtyard of the cottage in a *kuñja* on the bank of Rādhākuṇḍa, where buzzing bees wander around the fragrant flowers, attracted to the honey that oozes out of them, placing My left elbow on a moon-pillow made of golden Yūthika-flowers, My legs bent at the knees. Viśākhā, who is the shelter of the bee of My mind, and who is drunk from the honey-wine of love for Her *priya sakhī* Śrī Rādhā, seeing the *kuṅkuma* juice on Her golden caskets becoming as if slightly moistened, takes some slightly hardened fragrant *kuṅkuma* paste from her own round breasts, mixes it with the *kuṅkuma* juice from Rādhā's casket, and, after thus making it slightly thick, gently anoints My horripilating chest with it. Śrī Rādhikā, who is the *śārikā* female parrot in the cage of My heart, sometimes takes fresh liquid musk from Her own breast-casket and sometimes from Viśākhā's breast-casket to make a matchless dress of vines, Makara-fishes, sprouts and leaves on My horripilating body with the tip of a Campaka-bud. Let My astonished body, mind and words thus be scented by this exchange of incomparibly intimate, fragrant friendship." Thereafter Rādhā and Viśākhā simultaneously horripilated with affection and looked at each other with their four eyes, becoming very embarrassed.

*viśākhā—lalite lampaṭatā nāṭye tallampaṭa naṭābhyām asambhava manoratha nāma nāṭakasya vidhīyamānābhinaya vīkṣaṇāya nirjana vana raṅge'smin yathārtha nāmnī nāndīmukhīyaṁ mauktika pradāna nimitta kavitathāvāk prastutyāsmān sabhāsadaḥ kartuṁ saṁrakṣya prakāreṇa viḍambayitum udyuktāsti tad atra raṅge yasyā raṅgo vidyate sā kila kulavatī sādhvī sphuṭam asya catuḥ ṣaṣṭi kalā vidagdhasya naṭasya lāsyam atropaviśya paśyantī bhadreṇa kula dvayam utkīrtayatu ahaṁ tu gṛhaṁ gacchāmi (498) tato nāndīmukhī— sakhi viśākhe asya narma karmaṭha śīlasya durlīlasya vacana vilāsa mātreṇaiva kathaṁ nirvidya khidyase. kṣaṇaṁ tiṣṭha nilīsandeham adhunaiva muktā pādayiṣyantyasmi iti tām ābhāṣya nivartya ca mat savidham āsādya māṁ prāha durlīla gopa-yuvarāja bhavad visadṛśa narmālāpa śravaṇena viśākhādayo mad upari śaśvat khidyante tat kṛpayā samprati narma karma pañjikā prapañcaṁ saṁrakṣya kraya vikraya pañjikām udghāṭya draviṇādi mūlyena muktāḥ pradāya dhruvam amūr bhavat snigdha gāndharvācamūs tvaritam anurañjaya (499)*

Viśākhā said: "O Lalite! In the framework of performing plays on debauchery these two debauch-actors have performed the drama named 'Asambhava Manoratha' or 'the impossible desire' and to see this this drama Nāndīmukhī, who lives up to her name, has kept us in assembly in this lonely pleasure forest to receive pearls under false pretexts, and now she has commenced another kind of deceit. Therefore the chaste housewives who find pleasure in this pastime can nicely purify their two dynasties (parental family and in-laws' family) by being seated and watching the dance of this actor who is expert in all the sixty-four arts, but I'm going home!" Nāndīmukhī then said: "*sakhi* Viśākhe! Why have you become unhappy at the mere wordplay of this rude guy, who is expert in joking? Stay for a while, now you will surely get your pearls." Saying this to Viśākhā she stopped her from going home. Then this Nāndīmukhī came up to Me and told Me: "O rude cowherd prince! Hearing Your indecent jokes, Viśākhā and the other *gopīs* are constantly finding fault in me, so now please give up expanding Your joking proposals and reveal Your proposals on purchase and sale. Sell Your pearls for a price of gold and thus swiftly please the generals of Your dear Gāndharvā (Rādhā)."

*tato'haṁ—nāndīmukhi yadyapi rādhā mayi kaṭhinyam eva santatam ātanoti tathāpi sahaja snigdhasya mama manas tu tan nāma mātra śravaṇād eva nāṅgam eva samastaṁ drutam anusandhatte tadāsu tat sahacariṣu kāṭhinyena kiṁ. tato dina dvayābhyantare yāvan nirṇīta mūlyam upasthāpayanti tāvad eva tat suvarṇālaṅkārādi raupyādi raṅgādi rasādi priya gavādikaṁ dhanaṁ mayi sthāpyatayā mayi saṁrakṣya etad anurūpa kiyan mauktikāni gṛhnantu ityābhāṣya punaḥ kṣaṇaṁ maunena vimṛśyāhaṁ—nāndīmukhi santata dayita gocāraṇa līlā vane vane bhramatā mayaitat sarvaṁ kutra rakṣitavyam pratiti pātram api ko'pi na dṛśyate rakṣite ca para ramaṇī dravye lajjāpakīrtito mahad bhayaṁ labhyate tat satyam ucyate—prastuta mūlyaṁ vina etat kim api na sampadyate eva (500)*

Then I said: "O Nāndīmukhi! Although Śrī Rādhā is always so heavy on Me, still, since My mind is naturally affectionate and disembodied, as soon as it hears Her name, it will at once seek all things related to Her. What will be the use of getting heavy on Her girlfriends? Thus, within two days, let them take as many pearls as was agreed for under fixed price, while keeping their gold ornaments, silver, *raṅga* (dyes or humor), *rasa* (money or sentiments) and beloved cows with Me as pawns." Then I kept quiet for a while and, after considering the matter for a while longer I said: "O Nāndīmukhi! I am always engaged in My beloved pastime of wandering from forest to forest to tend My cows, therefore where shall I keep all this gold and other valuables? I can also not see anyone around here that I can trust. I am also very scared of infamy and embarrassment about keeping the things of other men's wives, therefore it is justly said that nothing will be accomplished without a fixed price."

*nāndīmukhī—mohana etad apūrva mūlyaṁ kutrāpi na dṛṣṭaṁ na vā śrutam asti (501) tato'haṁ—vidagdhe nāndīmukhi īdṛśam etad bhūmi jātāpūrva mauktikaṁ tvayā brahmāṇḍe kutrāpi dṛṣṭacaraṁ śrutacaraṁ vā asti. tad apūrva padārthasya mūlyam apyapūrvaṁ tatrāpi na vayaṁ muktā vyāpāriṇaḥ kintu kevalaṁ bhagavatī pādānām ādeśena bhavad āgraheṇa cātra pravartitāḥ sma. tasmācced icchā syāt tarhi mitho nirdhārita mūlyaṁ prastutaṁ dattvā parama caturā etā mauktikāni gṛhnantu no ced gṛhaṁ gacchantu paśya madhyāhna prāyo divaso jātas tad vayam api godhana sambhālanāya govardhanaṁ gacchāmaḥ (502)*

Nāndīmukhī told Me: "Mohana! I have never seen such an amazing price, nor have I ever heard of it!" I replied: "O clever Nāndīmukhi! How could you have seen these amazing soil-born pearls anywhere in this universe, or heard of them? Hence the price of these wonderful matters is also wonderful. Besides, we are not traders in pearls; I have only been engaged in this duty on the order of Bhagavatī Śrī Paurṇamāsī-pāda and because of your eagerness for Me to do so. Therefore if they wish, then let these most clever girls accept their

pearls after paying the mutually agreed price, and otherwise let them go home; look — nearly six hours have passed now, the midday is almost over and we are also going off now to Govardhana to tend to our cows."

*tato nāndīmukhī sanirvedam iva lalitāntikam upetya anuccaiḥ—sakhi lalite sakhi viśākhe bho sarvāḥ priya sakhyaḥ nijābhīṣṭaitan mūlya labdhiṁ vinā haṭhī nāgaro'yaṁ muktā na dāsyatyeveti mayoparodhatvena nirdhāritam asti. mauktikānyavaśyam eva grāhyāṇi ato mayaitan mantryate yad asminn eva mūlye kenāpi vyājena kiñcin mātra sammati pradānenāmuṁ santoṣya mauktikānyādāya gṛhe gate ko nāma kasya mūlyaṁ gṛhnātu ko vā dadātu (503) tataḥ adbhuta tapasvini tiṣṭha tiṣṭheti nāndīmukhīṁ ākṣipya māṁ prati lalitā smitvā—dhīra lalita yuvarāja apūrvā vṛndāvana kedārikā apūrvam etan mauktika bījam apūrvāṇi mauktikāni apūrvo'yaṁ mauktika vikrayī vaṇik apūrvam etan mūlyaṁ na vayam apūrvā bhavānas tat katham asmākam etad apūrva mūlya pradāne sāmarthyaṁ bhavatu kintu nāndīmukhīyaṁ tāvad asmāsvatīva snigdhā asmad abhinnā ca tvaṁ ca tāvad apūrva brahmacārī tasmād apūrva brahmacāriṇīyam apūrva tapasyā balāt bhavad abhimatāpūrva mūlya pradānena bhavantaṁ santoṣya mauktikānyādāsyate vayaṁ tu gṛhāya calitāḥ sma iti sapraṇayerṣyam iva vividha sāttvikollāsa vilasitāḥ kiñcit tiryag grīvābhirāmaṁ smita śabalita nayanāpāṅgena kṣaṇe kṣaṇe māṁ avalokayantyas tathāvidhāṁ vividha sāttvika bhāvollāsa vilasitāṁ rādhāṁ puraskṛtya rādhākuṇḍa tīropānta mañjula bakula kuñja mandiraṁ tāḥ sarvā jagmuḥ (504)*

Then Nāndīmukhī became very sad, went up to Lalitā and whispered — "*sakhi* Lalite! *sakhi* Viśākhe! bho *priya sakhīs*! If this bold hero does not get the price He wants he will not give us any pearls at all — this I have ascertained with great difficulty. We must certainly get these pearls, therefore I suggest that we somehow satisfy Him by consenting in the price He has settled, through some pretext, and then go home, taking the pearls with us. Who will take whose price and who will give whose price?" Lalitā then rebuked Nāndīmukhī, saying: "O wonderful ascetic! Just wait! Just wait!" and told Me, while smiling: "O *dhīra lalita* prince! How wonderful is this field in Vṛndāvana! How wonderful is this pearl-seed, how wonderful are all these pearls! How wonderful is this pearl-seller, and how wonderful is His price! However, we are not so wonderful, therefore how will we be able to pay this wonderful price? This Nāndīmukhī, though, is very affectionate towards us and is non-different from us. You are also a wonderful *brahmacārī* and she is a wonderful *brahmacāriṇī*— on the strength of her wonderful penance she will satisfy You by giving You an amazing price that You will agree with and then take all the pearls; but we are going home!" With this loving envy the Vrajasundarīs, who looked as if they were delighted by various *sāttvika* ecstatic symptoms, slightly tilted their captivating necks and looked at Me at every moment with laughing sidelong glances. Then they took Śrī Rādhā, who stayed in a *kuñja* and who was also delighted with various *sāttvika* ecstasies, ahead of them and proceeded to a *mandira* in a lovely Bakula-grove near the bank of Śrī Rādhākuṇḍa."

*tataḥ paramānanda sandohena mayā vicitya vicitya paramottama mauktika sañcayaiḥ sva hastena vicitra śilpa kalpanayā rādhāṅga pratyaṅga bharaṇāni viracayya suvarṇa sampuṭe nidhāya tan nāma mudrayā cihnitīkṛtya lalitā viśākhādi sakhī maṇḍalīnāṁ ca bhūṣaṇāni tathaiva nirmāya pṛthak pṛthak sampūṭe nyasya tat tan nāma mudrayā cihnitīkṛtya tathaivāgrathitānyapy uttama mauktikāni bahūni ca nāndīmukhyā saha madhumaṅgala subala tat kālāgatojjvala vasanta kokilādi hastena rādhākuṇḍa nikuñja mandire prahitāni (505) rādhayā smita lalitā viśākhādi sakhībhiḥ samaṁ smita śabalita harṣenādāya sādara madhura pracuratara pakkānna tāmbūla vīṭikābhir madhumaṅgalaṁ praṇaya rūpa gandha candanair vara tāmbūlaiś ca subalādikaṁ ca santoṣya taddhastena sva hasta sampādita surabhi sukumārāruṇa kusuma vicitrita kāñcana yūthikā mālya karpūra vāsita tāmbūlopaḍhaukanena nirbharam ānandito'haṁ praṇayādhikyena tan mālya bhūṣitas tat tāmbūlam upayuñjānaḥ sakhibhiḥ saha go-sambhālanāya govardhanam āgataḥ (506) tataś ca svarṇa sampuṭaṁ samudghāṭya lalitā tad alaṅkaraṇena sānandam ānanditāṁ rādhāṁ prasādhayāmāsa (507)*

Then I most blissfully collected all the pearls and with the best pearls among them I single-handedly made ornaments for each of Śrī Rādhā's limbs with a wonderful artistic dexterity. I placed these ornaments in a golden casket and marked this casket with Her name. Then I manufactured similar ornaments for the *sakhīs* like Lalitā and Viśākhā, placing them in separate boxes and marking them with their names. Then I gave many, many of the most excellent unstringed pearls to Nāndīmukhī, Madhumaṅgala and Subala, as well as to My dearmost cowherd boyfriends, like Vasanta and Kokila, that arrived at that moment and dispatched them to the *nikuñja mandira* of Śrī Rādhākuṇḍa. Śrī Rādhā, accompanied by Her smiling girlfriends like Lalitā and Viśākhā, smiled and blissfully accepted these gifts. They respectfully fed Madhumaṅgala a huge amount of sweet cooked rice and betelleaves, and lovingly satisfied Subala and other boys with scents, sandalwood pulp and the best betelleaves. Then they sent Me gifts like hand-made fragrant garlands of golden Yūthikā flowers intertwined by fragrant soft, red flowers as well as camphor-scented betelleaves, through some *sakhīs*. Receiving these gifts I became very happy and, subdued by their love, I decorated Myself with the garland and enjoyed the betelleaves before re-joining My friends to herd My cows near Mount Govardhana. After this Lalitā opened the golden box marked with Śrī Rādhā's name and blissfully decorated *ānandamayī* Śrī Rādhā with its contents of pearl-ornaments."

*tad anu lalitā viśākhādayaḥ sakhyo'pi parasparaṁ tat tat samputābharaṇenātmānaṁ bhūṣayāmāsuḥ. tatas tāḥ sva sva gṛhe gatvā tat pracuratarādbhuta mauktika pradānena sva sva patiṁ sva sva gurūṁś ca paraṁ santoṣya punar gāndharvā saras tīra gāndharvā sthānīm avāpya mitho man madhura madhura narma vārtā vinodena sukhaṁ vijahruḥ (508) satyā—gokula vilāsārāma matta kokila tatas tataḥ (509) kṛṣṇaḥ— priye śrutaṁ śrotavyaṁ tad alaṁ tad ati vārtayeti bruvann eva tan madhura rahasya keli vṛttāntodghāṭana vaikulyātiśayenādhairyam—*

After that Lalitā, Viśākhā and the other *sakhīs* also decorated each other with the ornaments from their own individual boxes. Then everyone returned to their individual homes, where they greatly satisfied their husbands and other superiors by bringing them a huge amount of wonderful pearls. Then again they returned to the bank of Rādhākuṇḍa, where they met with Śrī Rādhā and blissfully spent their time discussing My ever-so-sweet joking conversations with each other." Śrī Satyabhāmā inquired: "O cuckoo who blissfully enjoys in the pleasure gardens of Gokula! And then? What happened then?" Śrī Kṛṣṇa said: "Dearest one! Now you have heard about the pastimes of Gokula; you will be able to hear more in the future. There is no need for further elaboration right now." Saying this, Śrī Kṛṣṇa became very upset and unsteady due to the revelation of these sweet confidential pastimes, so He lamented:

*mat kaṇṭhasya suvarṇa bandhura maṇivrātollasan mālikā*
*mac chabda grahayor alaṁ purilasat svarṇāvataṁsa dvayī*
*mat kāyasya sugandhi kuṅkuma lasac carcā parā sā kadā*
*hā hā yāsyati dṛk pathaṁ mama punaḥ puṇyair aganyair iha*

"Alas! When will the fruits of My endless virtue allow Me to see that supreme Rādhikā, who is like a beautiful garland of captivating golden gems around My neck, who is like two golden earrings that adorn My ears and who is like a fragrant vermilion-ointment for My body?" (1)

*iti kṣaṇaṁ maunam ālambya punaḥ sautsukyam—*

*mad vaksaḥ sthala campakāvalir iyam man netra padma dvayī*
*saudhā siktir iyaṁ mad eka vilasat sarvāṅga lakṣmīr iyam*
*mat prāṇoru vihaṅga vallarir iyam mat kāmita śrīr iyaṁ*

*maj jīvātur iyaṁ mayā punar aho hā hā kadā lapsyate*

Lamenting like this, He remained silent for a while and then spoke again with great eagerness: "O! Alas! When will I again attain that Rādhā, who is like a string of Campaka-flowers on My chest, who showers My lotuslike eyes with nectar, the beauty of whose every limb is the only place for My pastimes, who is like a vine for the bird of My heart to sit on, who is My desired opulence and My very life?"

*iti vilapan sāśrudhāras tal līlā smaraṇa vihvalaṁ bhūmau nipatya saśabdaṁ rudantaṁ madhumaṅgalam āliṅgya tad anu—prāṇa ballabhe tvam eva jīvātu rūpā rādhāsīti sakampaṁ sa gadgadaṁ lapan tāṁ satyāṁ pariṣvajya muhur muhur dīrgham uṣṇaṁ ca uccair niśvasann āsīt (510)*

As Śrī Kṛṣṇa thus lamented with tearfilled eyes He fell on the floor, greatly moved by remembering these Śrī Vṛndāvana-pastimes. Embracing His friend Madhumaṅgala, He wailed loudly and told Satyabhāmā: "O My heart's beloved! You are that Rādhā, who is the medicine that can save My life!" Lamenting like this with a trembling and stuttering voice, He embraced Satyabhāmā while constantly breathing in and out, deeply and warmly.

*satyabhāmā ca—sambhrameṇa sāśru romāñcā nija śāṭikāñcalena taṁ vījayantī tūṣṇīm āsīt (511) ityakhila vṛttāntaṁ pauṛṇamāsī śiṣyā samañjasā mukhād ākarṇya saromāñcaṁ sakautukaṁ savyathaṁ lakṣmaṇā prāha—sakhi samañjase tatas tataḥ (512) samañjasā—tataḥ prathamam ati sambhrameṇa kṣaṇaṁ tūṣṇīṁ sthitvā tad anu prāṇanātha nikhila vraja janaika jīvana jaya jaya dhairyam avalambasva dhairyam avalambasva samāśvasihi samāśvasihīti vaiyagrya viśaṅkaṭa dhvaniṁ bhāsamāṇayā muhur muhur vījanena mṛdu mṛdu madhurāṅga mārjanena gokula gamanārtha prārthanādibhir eva nija jīvita-nāthaṁ śanaiḥ śanaiḥ samdhukṣitīkṛtya nijānanta sukha sudhā sindhūn nijānanta prāṇa paramparām api tṛṇavad dhruvam anapekṣya sadā cikīrṣita nija paramābhīṣṭa tat sukhābhāsa lava leśayā taccaraṇa paṅkajaika gatyā satyayā tadānīm eva sakhī dvārā tatrānīta śrīmad uddhava mantrirājasan nirūpite samāgāmini paraśvo'hani madhura dadhyannādi bhojanānantaraṁ guru dina sita daśamī dhaniṣṭhābha śubha yoga sambhāvita vividha guṇābhirājitābhijinnāmasan muhūrta vare sarvato nairvighnyena jhaṭiti samasta praśasta śastotpādana puraḥsara gokula pura praveśa sampādayitrīṁ parama maṅgala kulojjvalita yātrāṁ vidhāya sa vinaya nirbandhena pūjya caraṇa śrīmad agraja mahānubhāvaṁ gokula gamanārtham atyutkaṇṭhitam api dvārakā purābhibhāvanārtham abhisaṁrakṣya tatra bhavatī śrī bhagavatī pāda padmān puro nidhāya sārddham uddhava rohiṇīśvarībhyāṁ sakala maṅgalālīṅgito madhumaṅgalālaṅkṛtaḥ śrī-śrīmad vraja nava yuvarājās tat kṣaṇād eva drutam itas calitvā śrīmatā nāndīghoṣa rathena śrī gokulopaśalyam āsādya pramada saṁbhṛta cirābhilaṣita nijābhīra śṛigāra nikareṇāti bhrājamānaḥ san śrīmati nija vrajapure śubha prāveśam avaśyaṁ kariṣyatīti sudṛḍhaṁ sarva sammatyā nirṇītam astīti tat pariveśita madhura samācāra sudhā sāram ānanda sāra saṁplutā śravaṇa caṣakaiḥ samācamya parama saubhāgyavatī śiromaṇi mañjarī satyabhāmā sama kakṣa paṭṭamahiṣī sakala sallakṣaṇa guṇa lakṣojjvalita lakṣmaṇā sautsukyaṁ saṁlalāpa—sakhi samañjase etan madhura rasa vārtā śravaṇād atīva utkaṇṭhitāhaṁ śrī yādavendrena sārddhaṁ goṣṭhendra goṣṭham avāpya rādhā sakhya puṣpa saurabhyenātmānaṁ vāsayitum abhilaṣāmi (513)*

Respectfully Satyabhāmā began to fan Śrī Kṛṣṇa with the end of her garment, as goosepimples formed on her body and tears filled her eyes. Then she just stood there silently. Hearing all this from Śrī Pauṛṇamāsī's disciple Samañjasā, Lakṣmaṇā curiously said, while goosepimples of distress studded her person: "*sakhi* Samañjase! And then? What happened then?" Samañjasā said: "After first respectfully staying silent for a while Satyabhāmā said: "O Lord of my life! O very life of all the people of Vraja! All glories to You! All glories to You! Please remain calm, remain calm! Be consoled, be consoled!" Thus anxiously and loudly calling Him, she repeatedly and gently fanned Him and sweetly massaged His body. Then she

slowly revived and delighted her Prāṇanātha by praying to Him to go to Gokula. This Satyabhāmā cast the boundless ocean of her own happiness and the endless succession of her own life-airs far away like a blade of grass and only considered a mere drop of Śrī Kṛṣṇa's happiness to be her goal and aspiration. Considering Śrī Kṛṣṇa's lotusfeet her only goal in life she had Śrī-yukta Uddhava Mahāśaya called by one of her *sakhīs*. The king of counsellors Uddhava considered thursday, the day after tomorrow, the tenth day of the waxing moon, in the Dhaniṣṭha constellation, in the qualified *muhūrta* (96 minutes) called Abhijita[32], to be the most auspicious time of departure to Gokula. Before that particular moment arrived the beautiful prince of Vraja ate a meal of which is suitable for travel, namely sweet yoghurt and rice, and at once set out for a journey free from obstacles that is praiseworthy by everyone, that creates all topmost auspiciousness and that would bring Him to Gokula. Meanwhile Kṛṣṇa kept His most worshipable and realised elder brother Balarāma in Dvārakā, humbly requesting Him to protect the place, although He too was very eager to go to Gokula. Keeping Bhagavatī Śrī Paurṇamāsī before Him, the young beautiful prince of Vraja took Uddhava, Īśvarī Rohiṇī and the all-auspicious Madhumaṅgala along to Śrī Gokula, racing there on His beautiful chariot named Nandīghoṣa. When He approached the outskirts of Gokula He took permission from everyone to blissfully change into His long-desired cowherds' dress, which made Him look extremely beautiful, and then made His auspicious entrance into His own beautiful abode." Drinking this sweet nectar-extract of a pastime, served by Samañjasā, through the cups of her ears, this crownjewel of fortunate girls Lakṣmaṇā, who is fully equal to Satyabhāmā herself and who shines with the effulgence of the *lakhs* of virtuous attributes of an enthroned Queen, enthusiastically told her *sakhī*: "*sakhi* Samañjase! Hearing this sweet story I have become extremely enthusiastic, therefore I now also desire to go to Vraja-rāja's *goṣṭha* along with Śrī Yādavendra, to perfume myself with the flower-scent of becoming Śrī Rādhā's *sakhī!*"

*samañjasā— sakhi tathaiva sarvathā bhavatu bhavatyā iti (514)*

Samañjasā said: "*sakhi* Lakṣmaṇe! May that desire of yours be fulfilled in all respects! What more can I say?"

*ādadānas tṛṇaṁ dantair idam yāce punaḥ punaḥ*
*śrīmad rūpa padāmbhoja dhūliḥ syāṁ janma janmani*

"Taking a straw between my teeth, I pray thus again and again: "May I become the dust on Śrīmad Rūpa Gosvāmī's lotusfeet, birth after birth."

*yasyājñā sudhayā prabodhita dhiyā muktā caritrair mayā*
*gucchaḥ puṣpabharair vyadhāyi ya iha śrī rūpa saṁśikṣayā*
*jīvākhyasya mad eka jīvita-tanos tasyaiva dṛk ṣaṭ padī*
*ghrāṇais taṁ paribhūṣitaṁ nu tanutāṁ tat keli śīdhūtka dhīḥ*

"By receiving the enlightening and ambrosial orders of Śrīpāda Jīva Gosvāmī I have gained intelligence and by receiving full tutoring from Śrī Rūpa Gosvāmīpāda I have made this bouquet called Muktā Caritra. The bee-like eyes of that Śrī Jīva, who is the only image (enlightening spirit) of my life have become extremely eager for the honey of Śrī Kṛṣṇa's pastimes. May this bouquet decorate the nostrils of these bee-like eyes of his." (2)

*muktā caritra puṣpaughair gucchaṁ gumphitam adbhutam*
*vatanisayatu nat snehāt śrīmat rūpa gaṇo rahaḥ*

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[32] The Vedic day is divided into fifteen *muhūrtas* of each 96 minutes. The 8th *muhūrta* of the day falls in midday and is called *abhijita*.

"This highly astonishing Muktā Caritra-bouquet has been strung by me so that the devotees of Śrīpāda Rūpa Gosvāmī will show their affection for me. May they decorate their ears (relish hearing this) in a solitary place." (3)

*yasya saṅgabalato'dbhutā mayā mauktikottama kathā pracāritā*
*tasya kṛṣṇa kavibhūpater vraje saṅgatir bhavatu me bhave bhave*

"May I attain the company of Śrī Kṛṣṇadās Kavirāja Gosvāmī, on the strength of whose association I was able to preach this highly astonishing narration of Śrī Muktā Caritrā, in this Vrajabhūmi, birth after birth." (4)

*iti śrīpāda raghunātha dāsa gosvāmi viracitaṁ śrī-śrī muktā caritraṁ sampūrṇam*

Thus ends Śrī-Śrī Muktā Caritrā, composed by Śrīpāda Raghunātha Dāsa Gosvāmī.

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